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New Dictionary

D: OF W:

HERALDRY,

Explaining the

TERMS us'd in that SCIENCE, with their
Etymology, and different Versions into *Latin*.

Containing all the RULES of BLAZON,
with Reasons for the same.

The Original Signification of BEARINGS.

AND

A concise Account of the most noted ORDERS of
KNIGHTHOOD that are, or have been; and
of HONOURS and DIGNITIES Ecclesiastical,
Civil, or Military.

Illustrated with 196 Devices on Copper.

The whole design'd to make that Science familiar.

Revis'd and Corrected, with a Letter to the Publisher,
By Mr. JAMES COATS.

L O N D O N :

Printed for JER. BATLEY at the *Dove* in
Pater-noster-Row. M DCC XXV.

Dr. J. D. Henry

HERALD

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A
LETTER
TO THE
BOOKSELLER.

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S I R,



HAVE perus'd your Friend's Book, intitl'd, *A New Dictionary of Heraldry*, and do believe 'twill answer your Expectation as fully as it entertain'd me, unless the too predominant pursuit after a multitude of Arms, &c. shou'd be found to retard Purchasers (in this Way) from looking into the real Merit of the Tract. This indeed has too often prevail'd. And I might affirm, that *Guillim* itself

To the BOOKSELLER.

itself, tho' singularly excellent for its Method and Matter, is indebted for more than half of its Reputation to the same Means, *i. e.* the number of Arms, Descents, &c. it contains.

If I must deliver my Opinion, your Work seems well and particularly calculated for such as have spent some time in that Study already, and who wou'd render themselves more easily and entirely familiar with its TERMS. To which End the Gentleman's Method is undoubtedly preferable to any other, in regard that a *Dictionary* avoids all tiresome Repetitions, and is ever the most Ready Resolver of any Doubt.

How nicely your Friend hath observ'd the Nature and End of a *Dictionary* the Work itself will sufficiently evince, and how useful such a Work must be is too well known to require an Harangue. I shall therefore conclude my general Remarks by saying, that as 'tis certainly the fullest of its *Subject*, so I think it the best of its *Kind* which I have hitherto seen; the Quotations, which for the most part compile the same, seeming to be not only justly collected, and generally attended with very useful Remarks, but also some of them at some times controverted too very judiciously. Here then is a fit place to thank the Author for setting to Rights * a Mistake or two of my

* In my Additions to Guillim's last Impression.

To the BOOKSELLER.

own, relative to the Practice of *France*, which he has justly done out of *Colombiere*, &c. altho' I cannot give out of my declar'd Notions of Pretended regular Abatements the select and various Methods of Blazoning, and other Inventions of our Countrymen. As to his support of the likelihood of the first, I cou'd assist him with a like Instance from *Italy*, and with two others nearer home; but, all, tho' they may shew some singular and accidental Resentments of Princes for Offences committed in or near their Presence by the Great; yet they do not, in my Opinion, amount to a Proof of such Custom or Practice, or furnish Satisfactorily against my Reasons for my Opinion, much less countenance the *Being of particular Badges* invested in the Hands of lesser Ministers, such as *Kings of Arms*, &c. justly devis'd, and to be carried as the Correction of particular Enormities, scarce now Cognizable among Great Men. And as to those other Inventions hinted, I shall only remark here, that Reason and the consent of all Nations, nay, even of our Neighbours the *Scots*, combine to condemn Us. And, for my part, tho' I am far from opposing any Author, especially an approv'd one, yet I must declare, I don't see any necessity there is of implicitly following any one against either Reason or Practice.

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To amuse by Hyperbolizing is undoubtedly an offence to a judicious Reader; and I fear many Gentlemen have been deterr'd thereby from studying this Science, sufficiently to pay it that Regard which, under better Management, it wou'd as undoubtedly both merit and find: Men of Sense always requiring their Reasons to be convinc'd before they part with their Passions, or even their Opinions, in favour of any thing. These Reflections induce me to ask Pardon of that Learned † Author and his Admirers, If I drop, as my Opinion only, that most of his *Theology, Philosophy, Natural History, Bottony, &c.* might have been there spar'd, as not essentially necessary to the handling the Subject Matter of this Science, suitable to the Title of his Work. I am sensible in the first Assumptions of Arms, and in proceeding Times, that numerous Figures, both natural and artificial, were chosen to express sundry Accidents and Events, the Dispositions, Rise, Descents, Posts, Possessions, or Names of their Assumers, and considerable Families have thus transmitted the same down to us. I cou'd also wish, that for the Credit of our

† Dr. Berkham, Dean of Bocking, Author of the *Display, and its Donor* to Mr. Guillim, who publish'd it. Vid. Prince's *Worthies of Devon. in the Life of that Gentleman.*

To the BOOKSELLER.

Moderns, they had and wou'd ever observe the same, rather than busy themselves in grafting their *Novi*, or new Gentry, into those of Antiquity, to the confounding all Labours of Posterity. But then, in such Originations, like Conclusions ought to follow like Causes; and tho' these may lead us to such Disposition, or such Rise, or State of the Ancestor, if rightly guess'd, yet such of Posterity as value themselves on the Gallantry of their *Lyons*, &c. will find but very little from thence to justify their fond Applications to themselves; nor ought any Books in this Faculty to encourage such Notions, seeing that even in the Beginning and most flourishing Time of Arms, one and the same Thing has been taken to express very different Intendments. This is amply made out by the plentiful Distributions of Great Mens Bearings in the Counties over which they Presided, and by sundry other known Practices of the Ancients: All which I have sufficiently remark'd, in my *Collections*, cited as before, and in my Introduction to *Notitia Anglicana*, since Publish'd.

But to conclude this long Digression, and return to the *Dictionary*, of which I have already given you my Opinion in general: In particular I shall only add this, I cou'd wish, for the more effectual Disappointment of even Prejudice itself, that those latter References,
I mean

To the BOOKSELLER.

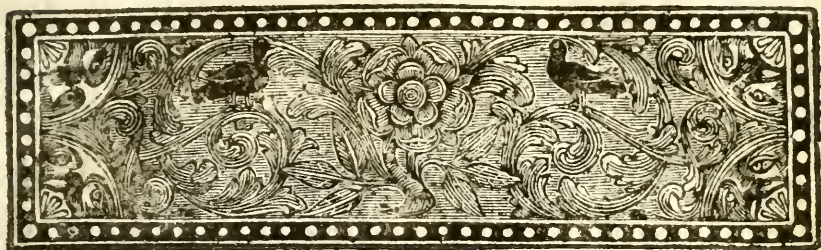
I mean the Cuts, had receiv'd a Blazon at length in the Common Print, as they are refer'd to, and as they there appear. However, Envy must allow, they answer the End of References, and express more fully in Draught, what is meant by *Engrailed, Erased, Couped, Rampant, Passant, &c.* And my Opinion is, That for one who can justify his Detraction on that Score, forty will be found to condemn him, and join their good Wishes to the Success of the Work, with,

S I R, &c.

Jam. Coats.

The Reader is desir'd to correct the following
Errors of the Press.

PAGE 34, at the word *Baron's Coronet*, the Reference omitted, which is, *Plate I. Fig. 27.* P. 35. at *Bar Gemel*, the Reference omitted, and is, *Plate I. Fig. 10.* P. 37. at *Baston* the Ref. omitted, and is, *Pl. I. Fig. 14.* P. 48. at *Bendy*, the Ref. omitted, and is, *Pl. I. Fig. 18.* P. 71. at *Cerselée* the Ref. omitted, and is, *Pl. I. Fig. 25.* P. 74. at *Chaussé*, the Ref. omitted, and is, *Pl. II. Fig. 2.* P. 88. at *Contrepoinse*, the Ref. omitted; and is, *Pl. II. Fig. 17.* *Ib.* at *Contrevaire* the Ref. omitted, being *Pl. II. Fig. 18.* P. 90. the Ref. to *Couchant* *Pl. II. Fig. 21.* *Ib.* for *Caunterpassant* r. *Counterpassant*, and in the Ref. for *Fig. 22. r. 21.* P. 91. the Ref. omitted, being *Plate II. Fig. 23.* P. 108. at *a Delf*, in the Ref. for *Fig. 3. r. 4.* P. 135. at *Ermines*, in the Ref. for *Pl. III. r. II.* P. 238: at *Mi-taillé* in the Ref. after *Fig. r. 24.* P. 266. at *Pater-nostree* in the Ref. for *Fig. 19 r. 20.* *Ib.* at *Patriarchal*, in the Ref. for *Fig. 20. r. 19.* P. 306. at *Sanguine*, in the Ref. for *Fig. 17.* read 26.



THE PREFACE.



HERALDRY is a Science of which most Degrees of Men ought to have some Knowledge, either as they are Gentlemen, or aspire to be reputed such, who are generally the most rational Part of human Race ; for the meaner Sort who never look higher than the present low Station they are in,

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cannot be suppos'd capable of applying themselves to the Study of what is so much above them. Under the Denomination of Gentlemen are comprehended all those who are otherwise distinguish'd by Superior Titles, even to Monarchs themselves ; Gentility being the Basis and Foundation on which all other Honours are rais'd : For as in Spirituals no Man can exercise the Episcopal Function without having first receiv'd the Order of Priesthood, so in Temporals it is impossible to be an Earl, or a Duke, without being a Gentleman, because the greater Title includes the less ; and if the Meanest Person were by the Sovereign at once created an Earl, tho' no Gentleman before, that Creation at the same time entitles him to the other Degree, which, as has been said, is the Groundwork on which all his Honour is erected. It is only England that makes a Distinction between Nobility and Gentry, for in other Countries all Gentlemen are call'd Noble ; but then there is more regard had of them than with

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us, among whom the most Money makes the greatest Quality, and has most Respect paid to it. For this Reason Heraldry is so much laid aside, because an ancient and honourable Descent is look'd upon as of little Value, and Coat-Armour is in little Esteem, by reason it is not now the Reward of Heroick Actions, but free to all that can defray the Charge of it. In former Ages the Honour of Knight-hood was no where to be attain'd but in the Field, and even there it requir'd much Service, or some singular Exploits; of later Ages it is not only become common among Lawyers and Physicians, which, tho' honourable Professions, are no way concern'd in Martial Promesses, but it is no less frequent among the lowest Rank of Mechanicks, when Fortune, or Fraud, has bestow'd some extraordinary Share of Wealth on them.

Thus Heraldry is grown into Disesteem, Honour being attainable at an easy Rate, and without those Toils and Perils which were once the only Purchase of it. Nor
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is this all, for even those who have been Ennobled by their Ancestors, seeing others advanc'd above them, upon no other Account than their Wealth, do value themselves the less upon the Dignity of their Descent ; and many scarce know any thing of their Pedigree, for what Reason the Arms they bear were given them, or how to blazon them. As for those who are themselves the first of their Families, they can look no higher, nor can they desire that any other should ; and yet there are some who will take up with a forg'd Pedigree, rather than go without, there being Persons so Ingenious (tho' their Honesty cannot be commended) who will deduce a Race from Adam in a direct Line, or from the Preadamites, if there were occasion, tho' at the same time it is impossible to find out, with Truth, the Great Grandfather of the Person who Rewards them for that tolerated piece of Forgery.

*Since these Things cannot be redress'd, it avails little to complain of them, and therefore it is better to proceed to say
what*

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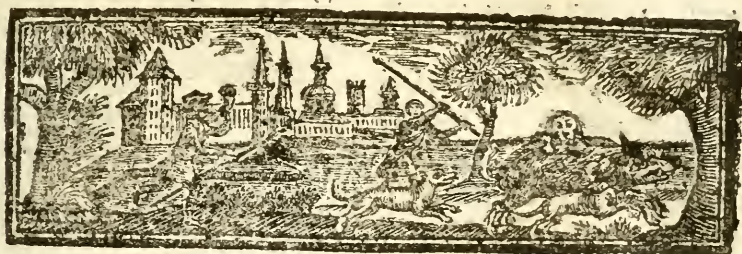
what is necessary concerning this Work, without launching out any farther. The Design of it is to make Heraldry, as far as is requisite, familiar to all sorts of Persons that desire to be acquainted with a Science so becoming every Degree. It is not requisite that every Gentleman should be a Herald, but it is an Ornament to be able to discourse properly of those Things that appertain to his Rank, to know how to maintain it, and to give all others what is due to theirs. That is to be found here with little Trouble, or Difficulty, and as little Cost. All the Terms, Phrases, and Rules of Blazon are here collected in the most familiar Method, none being so easy and obvious as that of a Dictionary. There being many who read only with a view of finding Faults, it is not to be question'd but that this Performance will meet with Criticks to Censure it; at which the Compiler is not much concern'd, being very sensible that the best of Books are not exempt from the Reflections of some Men. All he pretends to say in his

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own behalf is, that he has consulted the most approv'd Authors, given their own Words, as near as was consistent with his Undertaking, and every where quoted them ; so that whatsoever Errors may be imputed must fall upon them, and not be charg'd to him. Wheresoever he has ventur'd to give his own Opinion, it is deliver'd as such, and left to the more Judicious, either to follow or reject it ; tho' even that is not done without some Reason or Argument to back it. This may suffice to satisfy those who read for Information, and nothing will content such as do it with Gall and Prejudice.





A

DICTIONARY OF HERALDRY.

A.



ABATEMENT is an accidental Mark annex'd to Coat-Armour, denoting some ungentlemanlike, dishonourable, or disloyal Demeanor, Quality, or Stain in the Bearer, whereby the Dignity of the Coat-Armour is greatly abas'd. Abatements do consist in Diminution, or Reversing: Diminution is a blemishing or defacing of some particular Point, or Points of the Escutcheon, by reason of the Imposition of some Stain, or Colour, thereupon. *Note;* That all the Marks of Diminution, hereunder mention'd and explain'd in their Places, must be ever-

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more of the Stain and Colours, *viz.* Tawney, or Murray, and must in no wise be of Metal; neither must they be charg'd in any case, for so should they be Additions of Worship. The several Abatements are, a Delf, an Escutcheon revers'd, a Point Dexter, a Point, a Point Champaign, a Plain Point, a Goar-finister, two Gulleets, the Coat-Armour revers'd. [See each of these particularly describ'd under their proper Letters.] This is what Mr. Guillim says of Abatements in his *Display of Heraldry*, p. 457. The last Editor of his valuable Work, calls this a *Ridiculous Whim*, p. 5. and in his Dictionary adds thus, "My Author, Mr. Guillim, indeed, from Leigh, &c. hath set forth certain Figures, which he gives as the significative Symbols of sundry base and ungenerous Actions, and terms them *Abatements of Honour*. But I never yet met from him, or any other, one Instance of the bearing of these Whimfies, (for so I cannot but term them) considering that as Arms are by them, and all, agreed to be *Insignia Nobilitatis & Honoris*, such can no ways admit of any Mark of Infamy or Baseness, which would make them cease to be Arms, and change to despicable Badges of Infamy and Disgrace, which all would covet to lay aside, rather than carry. Besides, properly and legally speaking, as no Hereditary Honour and Dignity can be in Fact abased, so neither can their Marks: Both indeed may be forfeited, as in the Case of Treason, where the Scutcheon is totally revers'd, intimating, a total suppression of the Honour and Dignity." These are the very Words of the aforesaid Gentleman, the Editor, to lessen the Authority of Mr. Guillim, which has held good so many Years, and himself seems to corroborate by publishing his Work. Nor is it Mr. Guillim alone, for he owns the Notion of *Abatements* is taken from Leigh, and others; so that

the general Consent of Writers is for this Signification of the Word *Abatement*, against which this Gentleman quotes no Author, so that we shall find him singular in this Opinion, which he calls a *Whimsy*, tho' it seems to deserve a better Name; since universally supported. As to the Arguments brought against the use of *Abatements*, the first is, that neither Mr. *Guillim*, nor any other, gives one Instance of the bearing of these Whimsies; yet the *Sieur de la Colombiere* in his *Science Heroique*, tells us, p. 70. That upon Misdemeanors, the Kings, or the Heralds at Arms, either retrench'd some Part of the Coat-Armour, or else added to it Marks and Titles of Infamy; and he gives us the following instance, " We read in the Life of St. *Lewis* one notable Act of " his Justice in the Person of *John de Avesnes*, one " of the Sons of *Margaret* Countess of *Flanders*, by " her first Husband, or, as some say, her Natural " Son; for he and *William* of *Bourbon*, Lord of " *Dampiere*, that Countess's Son by the second " Husband, or lawfully begotten, they being both " before the King St. *Lewis*, together with their " Mother, to decide their Controversy, *John de Avesnes* revil'd his Mother in his Majesty's Presence, " whereof she complaining to the King, he condemn'd him for the future not to bear the *Lyon* " armed and langued in his Arms, as it were to express, that he who with his Tongue sullies the " Honour of his Mother, does not deserve to bear " in his Arms either Tongue or Claws; the Arms of " the Earl of *Flanders* being Or; a *Lyon Sable*, arm'd and langued *Gules*; but *John d' Avesnes* was oblig'd " to bear it without Tongue or Claws, which was " a great Disgrace to him and all his Posterity. " Some Authors, and among them *Feron*, inform " that *John*, Brother to *Herbert* Earl of *Vermandois*, was " for his Offence depriv'd of the Name and Arms of " *Vermandois*, which are *Checke Or* and *Azure*, and oblig'd

“ for the future, to bear, *Gules, a Panther Argent,*
 “ which is the Symbol of Felony. Thus we see
 “ the Arms alter’d, or discharg’d of some Part, or
 “ quite broken, are as Dishonourable, as those that
 “ have new honourable Additions are Reputable
 “ and Glorious.” These Instances brought by the
Sieur de la Colombiere are sufficient to show, that
 there have been *Abatements* in Coat-Armour. Nor
 is it any Answer to this, to urge, that in these Ex-
 amples there is nothing of a *Delph*, or a *Point*, or *Gus-*
sets, or any of the other particular Marks of Disho-
 nourabovemention’d: The taking away of the Lyons
 Tongue and Claws was in Token of Dishonour;
 and the altering of the other Coat from Checke to
 a Leopard was to the same End; which makes out
 that there are such Things as Coats with Marks of
 Disgrace, and that is what the aforesaid Editor calls
 a *Whimsy*, tho’ here the Facts show it to be a *Re-*
ality. Neither is there any more Force in what
 that Gentleman urges, That Arms are Tokens of
 Honour; and if attended with Marks of Baseness,
 they would cease to be Arms and become Badges of
 Infamy; for the reversing of a Coat is Infamous,
 and yet that same Coat was before the Token of
 Honour, which then expresses the Infamy of him
 that bore it: In like manner, when the Crimes are
 of an inferior Nature to Treason, it is reasonable
 enough to think, that the Coat-Armour may be
 lessen’d in Value, tho’ not totally destroy’d; as it is
 in the Persons of Men, which suffer a greater or a
 lesser Punishment according to the Quality of the
 Offence. He says again, *That all would choose to lay*
aside such dishonourable Blemishes; which cannot be
 allow’d to be in their Power, for whosoever has
 such *Abatement* fix’d upon his Arms, cannot produce
 them without, because they have ceas’d to be his
 without it; and tho’ now Arms are little regarded,
 yet

yet in former Days, when all Men bore them on their Shields or Banners, if they appear'd without them, that was Dishonour enough, showing them to be so mean as to have no Arms, and of consequence they must either wear the *Abatement*, or quite sink their Reputation, so as to be look'd upon as mean and inconsiderable. Besides, these *Abatements* might be given to excite Men, after a scandalous Action committed, to endeavour to retrieve their lost Honour; for as *Leigh* tells us, they might be reworshipped again with something of Metal set upon them; or when the Father was dead it might please the Prince to add again to the Son that which was rebated from the Father; but not so to the Father during his Life, without some special Desert by himself done in recompence thereof. To conclude, We have a daily Instance before our Eyes, that there is such a Thing in use as an *Abatement of Honour*, which is the *Baton*, or, as some call it, the *Bateon*, across the Arms of Bastards, being a Token to denote them such, and without which they cannot wear their Paternal Coat, yet they do all actually bear it, and there is no denying it to be an *Abatement*, without making Bastards equal to Children lawfully begotten. What has been said may suffice to show, that *Abatements of Honour* are real Things, and not meer Whims.

ACCIDENTS OF ARMS are those Notes, or Marks that have no inherent Quality or Participation of the Substance, or Essence of them, but may be annex'd unto them, or taken from them their Substance still remaining; for so *Porphyrius* defines them. An *Accident* may be present, or taken away without destroying the Subject. *Accidents* may be said to be Cousin-Germans to Nothing; for so, after a sort does *Aristotle* reckon them, saying, *An Accident seems to be near to that which has no Being*; for they have no

Being of themselves, but as they are in Things of Being, and annex'd to them. Such *Accidents* as are here meant are these, *viz.* *Tincture* and *Differences*. See each of them in their proper Places.

ACCROCHE' is when one thing hooks in another.

ACCOLLE' is collar'd, or wearing a Collar.

ADOSSE' is back to back.

ADVANCERS are the topmost Branches shooting out from the Horn of a Buck, below the Palm, or broad part of the Horn.

ADUMBRATION is a shadowing; and when any Figure is born so shadowed, or obscur'd, as that nothing but the bare Purfile, or (as Painters say) the Out-line is visible, such is said to be adumbrated. In *Latin*, *Adumbratus*. As this Form of Bearing is so very singular, I shall conceal my Objections against the Blazon, which I cannot approve; some term such *Adumbration*, *Transparency*, which tho' it may something plainer describe the Bearing, yet I cannot like it. So the *Dictionary to Guillim's Display*.

AFFRONTE' is the same as *Confronté*, that is, facing or fronting one another.

AIGLETTE, the same as *Eaglet*, the one the *French*, the other the *English* way of Writing, and both signifying a small Eagle.

AIGUISCE, or *Eguisce*, a *Cross Eguisce*, is that which has the two Angles at the ends cut off, so as to terminate in Points, yet not like the cross *Fitchee*, which goes tapering away by degrees to a sharp Point, whereas this has only an obtuse Point made by the taking off the Angles, as has been said. *Plate I. Fig. 1.*

AJOURÉ' is a Term us'd by the *French*, which I know not that we have any Word for; but it signifies, some Part of an Ordinary being so taken away.

way that the Field appears, as the Word implies, being deriv'd from *Four*, the Day, or Light, and denotes, that the Part which should be cover'd by the Ordinary is so far expos'd to view.

AISLE is wing'd, or having Wings.

ALAISEE. *Vid.* HUMETTY.

ALCANTARA (Knights of the Order of) in *Spain*, instituted at *Alcantara*, a Town in the Province of *Estremadura*, by *Ferdinand* King of *Leon*, who defended it against the *Moors*; and confirm'd by Pope *Lucius*, *Anno* 1183. Others ascribe it to *Alfonso*, the Successor to that *Ferdinand*, in the Year 1217; by whom endow'd with all the Lands of the Knights of *Calatrava* in the Realm of *Leon*; but acknowledging the Superiority thereof, and under the same *Cistercian* Rule. Their Badge was at first a Pear-Tree *Vert*, in a Field *Or*, to which hung a pair of Shackles, as a Sign of their Subjection to the Knights of *Calatrava*; chang'd, *Anno* 1411, to a *White Robe*, and a *Green Cross* on their Breasts.

ALLERION, says the Dictionary to *Guillim*, is a small Bird painted without Beak or Feet, like the Martlet, or Martinet, and refers us to the Word *Martlet*, as if they were the same Bird, the contrary whereof appears, in that the Martlet, tho' represented without Feet, is not without a Beak, as may be seen under that Name. *Colombiere* tells us, "That
" *Allerions* are like Eagles without Beak or Feet, so
" call'd, because they have nothing perfect but the
" Wings; they differ from Martlets, says he, in
" that their Wings are expanded, and those of the
" Martlet, on the contrary, are close, and they are
" not represented facing, like the *Allerions*, and they
" denote Imperialists vanquish'd and disarm'd; for
" which reason, he adds, they are more frequent in
" *French* than in *German* Coat-Armour. *Plate* I.

Fig. 2.

AMETHYST, there are of them of several Colours, but because some, and perhaps the best of them, are inclining to Purple, therefore those who blazon the Coat-Armour of Great Men by Precious Stones, instead of Metals and Colours, do use it instead of *Purple*. If what is said of it were true, viz. That it is a Remedy against Drunkenness, it would be much more valuable than it is, because no hard Drinkers, who are able, would be without it: But that is a Dream of some of the Ancients, like many more.

ANCHORED, a *Cross Anchored*, so call'd, because the four extremities of it resemble the Flook of an Anchor. Thus *Morgan*, and all *English* Heralds, as also *Colombiere*, and the *French* call it; but it is so like the *Cross Moline*, that I am apt to believe their near Resemblance has occasion'd some Mistakes in Heraldry. What I can say, as to the Difference, is, that this *Cross* seems to me to be somewhat sharper at the Points, turn'd round, than the *Moline*, and that it does not run out so wide as that which is call'd the *Cross of Malta* by *Columbiere*; but the real *Malta-Cross* consists all of strait Lines, whereas these are circumflex. *Plate I. Fig. 3.*

ANCHORS often occur in Coat-Armour, as being Emblems of *Hope*, and taken for such in a Spiritual, as well as in a Temporal Sense, Hope being, as it were, the Anchor which holds us firm to our Faith in all Adversities. Several *English* Families bear *Anchors*, and among them that of *Chapel* has, Or, an *Anchor in Pale Sable*.

ANCREE is the same as *Anchored* spoken of under that Word.

St. ANDREW, or the *Thistle* (Knights of the Order of) in *Scotland*, is said by the *Scots* to have been instituted by *Hungus* King of the *Picts*, to encourage his Subjects in a War against King *Athelstan*.

stan of England. Others will have *Achaius* the 65th King of Scotland to have been the Founder, and that it was reviv'd by King *James* the Fifth. The Collar of the Order is compos'd of the two *Badges*, or Symbols of the *Scots* and *Picts*, being *Thistles* and *Sprigs of Rue*, having the Image of *St. Andrew*, with his Cross on his Breast appendant to it, and this Motto round the Image, *Nemo me impune laceffet*. At the time of the Reformation it was laid aside, being look'd on as Popery. King *James* the Second of England and Seventh of Scotland, reviv'd it, appointing the Knights to wear the Image of *St. Andrew*, hanging at a Green water'd Tabby Ribbon, and the Royal Chapel at *Holy Rood* House, to be the Chapel of the Order. According to the ancient and primitive Institution, this Order is to consist of thirteen Persons, *viz.* the Sovereign and twelve Knights, in Memory of our Saviour and his twelve Apostles.

ANIMALS of all sorts are born in Heraldry, concerning which Mr. *Guillim* in his *Display*, gives us the following particular Precepts, in these Words, "Wherein first observe, That all sorts of Animals
"born in Arms or Ensigns, must in Blazoning be interpreted in the best Sense, that is, according to
"their most noble and generous Qualities, and so to the greatest Honour of their Bearers : For example, the Fox is full of Wit, and withal given
"wholly to Filching for his Prey ; if then this be the Charge of an Escutcheon, we must conceive
"the Quality represented to be his Wit and Cunning, but not his Pilfering and Stealing ; and so
"of all others. All Beasts of savage and fierce Nature must be figur'd and set forth in their most
"noble and fierce Action, as a Lyon erected bolt upright, his Mouth wide open, his Claws extended as if he were prepar'd to rend and tear, (for
"with

“ with his Teeth and Claws he doth exercise his
 “ Fierceness; and in this Form he is said to possess
 “ his Vigour and Courage; and being thus form’d
 “ he is said to be *Rampant*. A Leopard, or Wolf,
 “ must be pourtray’d going (as it were) *Pedetentim*,
 “ Step by Step; which form of Action (saith *Chas-*
 “ *sanus*) fitted their natural Disposition, and is
 “ termed *Passant*. All sorts of Placable, or gentle
 “ Natures must be set forth according to the most
 “ noble and kindly Action of every of them; as a
 “ Horse running or vaulting, a Greyhound coursing,
 “ a Deer tripping, a Lamb going with a smooth and
 “ easy Pace, &c. And concerning the true placing
 “ of Animals, of whatsoever kind, in Armoury, ac-
 “ cording to Order, Art, and the Property of their
 “ Nature, the use of the Thing whereupon they are
 “ to be depicted, or plac’d, is to be first consider’d,
 “ and so must they be plac’d accordingly, whether
 “ they be born bolt upright, passant, or tripping, or
 “ however. So every Animal must be moving, or
 “ looking to the right side of the Shield, and it is
 “ a general Rule, that the right Foot must be plac’d
 “ foremost, because the right Side is reckon’d the
 “ beginning of Motion, and it is the most Noble
 “ Part, in regard it is the stronger and more active,
 “ whence it is naturally first mov’d; and therefore
 “ thus to describe them, is to set them forth in
 “ their commendablest fashion. As the Right-side
 “ is nobler than the Left, so the Upper Part is no-
 “ bler than the Lower, and therefore Things that
 “ must look either up or down, ought rather to be
 “ design’d looking upwards.” These are the Pre-
 cepts that Author gives us, and yet we find by Ex-
 perience, that there are Lyons *passant*, *couchant*, and
dormant, as well as *rampant*, and that most Animals
 look down, and not up; so that this may be sup-
 pos’d to be what would be best, and not what really is
 in Practice.

ANIME', a *French* Term, used when the Eyes, &c. of any rapacious Creature are born of a different Tincture from the Creature itself. We say, *incensed* (the *Latins*, *animatus*, or *incensus*) of such or such Tincture. *The Dictionary to the Display.*

ANNULET is a Ring, commonly call'd in *Latin*, *Annulus*, but by *Camden*, *Annellus*, which perhaps he took from the *French*, *Annelet*, for so they call them. And *Colombiere* speaks of them thus: "The Hieroglyphick of the Ring is very various; some of the Ancients made it to denote Servitude, alledging, that the Bridegroom uses to give it to his Bride, to denote to her that she is to be subject to him, which *Pythagoras* seem'd to confirm, when he prohibited wearing a streight Ring, that is, not to submit to over rigid Servitude. But for my own part, I believe the Rings married Persons give one another, do rather denote the Truth and Fidelity they owe to one another, than that they import any Servitude. The *Romans* by the Ring represented Liberty and Nobility, and none among them were allow'd to wear it, but such as were of their Knightly Degree, and Soldiers of Renown. A Ring may also signify Secrecy, especially if it have a Seal cut on it: And it may be the Emblem of Love, if the Face, the Cypher, or the Arms of the Person belov'd are engrav'd on it. The Ring also denotes Strength, by reason of its circular Figure; so that this Figure is graceful and of great Signification.

ANNUNCIADA (Knights of the Order of the) in *Savoy*, first instituted by *Amadeus* the First, Duke of *Savoy*, at what Time he defended *Rhodes* from the *Turks*, *Anno* 1409. Their Collar is of fifteen Links, to express the fifteen Mysteries of the Blessed Virgin. At the End is the Portraiture of our Lady, with the History of the *Annunciation*. Instead of a Motto these Letters, *F. E. R. T.* signifying, *Forti-*

Fortitudo ejus Rhodum tenuit, that is, His Valour defended *Rhodes*, engrav'd on every Link of the Collar; the Links being interwoven one within another in form of a True Lover's Knot. The number of the Knights are Fourteen, besides the Duke; who is Sovereign of the Order. The Solemnity was held formerly on our *Lady's Day* in *March*, in the Castle of *St. Peter* in *Turin*; but of late in the Town of the *Annunciada*, from which so denominated.

ANTE' in *French* is *Ingraffed*, to denote that the Pieces are let into one another in such Form or Manner as is there express'd; as for Instance, by *Duftails*, *Rounds*, *Swallow's-Tails*, or the like.

APAUMEE is the *French* Term to express an Hand open, or extended, with the full Palm appearing, and the Thumb and Fingers at full length.

APPOINTEE, a *Cross Appointee* is the very same as the *Cross Aiguisee*, these being two different Names for the same Thing; the former call'd *Appointee* from the Word *Point*, and the latter *Aiguisee*, which in *French* is *Sloped*. Plate I. Fig. 1.

ARCHES have their Place in Coat-Armour, tho' not in very common use; but we have an Instance of them in the Family of the *Arches*, which bears *Gules three single Arches Argent*, their Capitals and Pedestals *Or*. Which Arms seem rather to be an Allusion to the Name, than to denote their having been gain'd by any Action of Renown.

ARCHDUCAL-CROWN of *Austria* is clos'd at the top by a round scarlet Cap, encompass'd with a Circle adorn'd with eight lofty Flowers, and clos'd by two Circles of Gold set with Pearls meeting in a Globe cross'd, like the Emperor's, Plate I. Fig. 4.

ARGENT is no other than the common *French* Word for *Silver*, and in Heraldry is commonly White, all such Fields being suppos'd to be Silver, and the same of the Bearing; and therefore this is one of
the

the Metals, and charg'd with the Colours ; Metal upon Metal, and Colour upon Colour being false Heraldry. This Field in *Latin* is call'd *Argentens*, representing the Metal, and not *Albus*, or *Candidus*, which is only a Colour. However, as Silver is white, we must speak of it as such : " White, says " *Guillim*, is a Colour that consists of very much " Light, as describ'd by *Scribonius*, *Albedo est color* " *simplex in corpore tenuiore multa luminositate constans* ; " to which Black is contrary. As Colours may be " resembled to things of greatest Nobility or Reputation, so is their Worthiness accounted of accordingly. The Colour *White* is resembled to the " Light, and the Dignity thereof reckon'd more worthy than the *Black*, by how much the Light and " the Day is of more esteem than Darkness and the " Night, whereunto *Black* is likened. Furthermore, " *White* is accounted more worthy than *Black*, in " respect of the more worthy use thereof ; for Men " in ancient Times were accustomed to note Things " well and laudably perform'd, and esteem'd worthy " to be kept in Memory with *White*, and contrariwise whatsoever was holden reproachful or dishonourable, was noted with *Black*. In Composition of Arms it is accounted a Fault worthy of Blame to Blazon this otherwise than *Argent* ; but " in doubling of Mantles it is not so taken ; for " therein it is not understood to be a Metal, but " the Skin or Furr of a little Beast. This Furr was " heretofore much us'd of the ancient Matrons in " *London*. The *Spaniards* call this Field, *Campo de* " *Plata*, a Silver Field, the *French* we need say nothing of, because we had it from them, and the " *Latin* has been mention'd before. In engraving " of Armour, the Field *Argent* is represented by the " whiteness of the Paper, without any Strokes on it, " as all other Colours have, and it is mark'd with " the

“ the Letter *A*. According to *Colombiere*, it signifies of Virtues and Spiritual Qualities, Humility, Purity; Innocence, Felicity, Temperance, and Truth; of worthy good Qualities, Beauty and Gentleness; of the Planets, the Moon; of the four Elements; the Water; of human Constitutions, the Flegmatick; of precious Stones, the Pearl and Crystal; of Trees, the Palm; of Flowers, the Flower *de luce*; of Beasts, the Ermin, which is all White, without any Spot; of the Parts of Man, the Brain; and of his Ages, the Old. *Argent* also signifies Chastity in a Woman, Virginity in a Maid, Justice in Judges, and Humility in the Rich. I have read in a *Spanish* Author, that those who have *Argent* in their Arms are oblig'd to relieve Maidens and Orphans. The only Person we ever read of that bore a Field *Argent* without any Charge, is said to have been a Knight of the Round Table, surnam'd the *Good undaunted Knight*. But as we know little of those Knights, we shall not urge this Instance, nor any other Thing that may seem Romantick, as most of those Stories of the Round Table are suppos'd to be. “ *Argent*, or “ White, says *Sylvanus Morgan*, with Red, signifies “ bold in all Honesty; with Blue, Courteous and “ Discreet; with Black, wholly Studious to the “ Contemplation of Divine Things, yielding up all “ Pleasure; with Green, Virtuous in Youth to the “ continuance thereof; with Purple, Judicature with “ Magistracy, by the Favour of the People. *Plate I.*
Fig. 5.

ARMED, this we use when the Horns, Feet, Beak, or Talons of any Beast, or Bird of Prey (being their Weapons) are born of a different Tincture from those of their Bodies, saying, Armed so and so. The *French* use the Word *Armé*, and the *Latins* *Armatus*. *Dictionary to Guillim's Display.*

ARMES, in *French* the same ; in *Latin*, *Arma*, a borrow'd Name (by way of Figure call'd *Metonymia subjeſti*) from the Military Habiliments (properly call'd *Armes*) on which theſe Figures were anciently painted, or emboss'd. They have other Names alluding to their instructive Qualities, as *Tessera Gentilis*, *Insignia*, *Symbola*, &c. Coats of Arms, or Coat-Armours ; other borrow'd Names signifying the same Things, and us'd from the ancient Custom of embroidering theſe Emblems upon Surcoats, *i. e.* thoſe loose Habits of Silk which the Ancients wore over their Armours, to keep them clean. In *Latin*, *Tunicas armorum gerunt*, &c. (*Dictionary to Guillim's Display.*) The uſage of Arms is of the greateſt Antiquity, for it appears by Hiſtory, that as ſoon as Men began to make War and endeavour to ſubdue one another, they diſplay'd Banners, on which they repreſented Birds or Beaſts, or ſome other Figures, by which they knew their own Party from the Enemy. All great Commanders, or Heroes, affected to have their peculiar diſtinctive Marks to be known by, and Kingdoms and Nations had all their proper Bearings, which no other made uſe of. Thus *Oſiris*, by ſome thought to be the ſame as *Janus*, and ſuppos'd to have been *Noah's* Grandſon, bore for his particular Dignotiſtick, a Scepter with an Eye open on the top of it ; *Hercules*, ſurnam'd the *Great*, a Lyon crown'd, holding a Battle-Axe ; *Anubis*, a Dog paſſant ; *Nimrod*, the firſt King of *Babylon*, a Ram ; *Ninus* and *Semiramis*, King and Queen of *Babylon*, a Dove ; whence the Prophet *Jeremy*, chap. 25. v. 28. threatning the *Jews* with the coming of *Nebuchadnezzar*, who ſucceeded in that Empire, ſaid, *Dereliquit quaſi Leo umbraculum ſuum, quia facta eſt terra eorum in deſolationem, a facie iræ Columbae, & a facie iræ furoris ejus.* He hath forſaken his Covert as a Lion, for theiſt Land is deſolate,

late, because of the Fierceness of the Dove, and because of his fierce Anger. Thus it is in the *Latin*, tho' the *English* has the *Fierceness of the Oppressor*: But it was doubtless an Allusion to the Arms of that Monarch. The Kings of *Judah* bore a Lion, as sufficiently appears by several places in Holy Writ. Every Tribe had its peculiar Ensign, as it is told us *Numb. ii. 2. Every man of the children of Israel shall pitch by his own Standard, with the Ensign of their Father's House.* Thus every Tribe had its own Ensign given them by *Jacob* when he bless'd his Twelve Sons, as follows, To *Judah* a Lion, in token of his Sovereignty, which Lion some of the Rabbins affirm was *Or*, and the Field *Vert*; to *Issachar* an *Afs couchant*, to show he should serve his Brethren; to *Dan*, a Snake, expressing the Subtilty of that Tribe against their Enemies; to *Naphtali*, a Hind; *Joseph* a fruitful Bough by a Spring; *Benjamin*, a ravenous Wolf, and so of the rest. But, to come nearer our Times, the *Romans* are well known to have had the Eagle for their Ensign. Notwithstanding all that has been said, there are Authors who will have the *Picts* to have been the first Inventors of bearing Arms, but they only bore various Paintings on their Bodies, and therefore there is no shew of Reason for giving that Honour to such a barbarous People. *Herodotus* says, the *Carians* first used them, and others that the *Assyrians*. Howsoever they first came into the World, the use of them is very ancient, and has been follow'd by all Nations in the World, who have all taken some particular Mark to be distinguish'd by. The Discoverers of *America* assure us, That they found the use of Arms there, I mean not of warlike Weapons, but of the Ensigns we are here speaking of. But tho' the usage of Arms be so ancient as has been mention'd, they were not then hereditary in private Families, as in Kingdoms and

Provinces; for when any Man by his Valour and Bravery had attain'd to be honour'd with any particular Badge of Distinction, he could not transmit the same to his Posterity, and only enjoy'd it for his own Life; as is the Case now with those that have any Order of Knighthood bestow'd on them, as the *Golden Fleece*, the *Garter*, and many others which do not go from Father to Son, but die with him that receives them. Historians tell us, they were not hereditary in *France* before the Reign of *Lewis the Gross*, nor in *Italy* till after the Emperor *Barbarossa*; and it is certain that *England*, having receiv'd all that belongs to Armory from *France*, the Succession must be here of a later Date. At this Time Arms follow the nature of Titles, which being made hereditary, they are also become so; being the several Marks to distinguish Families, as Names serve to know Men by, I mean they ought to be so; for the good Order that was formerly observ'd in this Particular being broken, the Distinction is almost lost. Arms are also Tokens of Grandeur and Sovereignty, for which Reason Princes to express their Authority and Power, cause them to be imprinted on their Coin, and shown forth on their Colours, Standards, Banners, Coaches, Shields, Seals, &c. and cause them to be affix'd on the most visible Parts of their Palaces and Fortresses, to strike Awe and Respect upon all that behold them. Nothing was formerly accounted so valuable as Coat-Armour, having been the Reward of Virtue, and the true Token of Nobility. They are all the Gift of Kings and Princes, through the ministry of their Kings and Heralds of Arms, who ought to be Knowing and Judicious to give the proper Arms to all Persons. This is a Science that all Gentlemen, and such as value the Honour of their Families ought to be well vers'd in; for as among the *Romans* it

was a Disgrace to a Patrician, or Nobleman, to be ignorant of the Laws of his Country, so ought every Gentleman to be asham'd of not knowing how to speak pertinently of those which are the 'Tokens of the Honour of their Families, as being the main worldly thing that Men ought to aspire to. Sir *William Dugdale*, in his *Ancient usage in Bearing of Arms*, shews us many Errors there have been of latter Times committed in giving of Arms to such Persons, as have not advanc'd themselves by the Sword, being such as rise by their Sciences, Judgments, or Skill in other Arts, Affairs, or Trades; with good Reason affirming, that they should only be allow'd Notes, or Marks of Honour fit for their Calling, and to shew forth the Manner of their Rising, and not be set off with those Representations which in their Nature are only proper for Martial-Men. Those who desire to be better inform'd in this Particular, may see that small Treatise, this Place admitting of no more than has been already said.

ARMORIST, a Person well skill'd in the Knowledge of Armory.

ARMORY, one Branch of the Science of Heraldry, consisting in the Knowledge of Coat-Armours, as to their Blazons and various Intendments.

ARRACHE, is in *French*, what our Heralds call *Eras'd*, which I suppose is a Corruption of the former, signifying torn off, as *Eras'd* is made to import. *Plate I. Fig. 6.*

ARRONDIE, a *Cross-Arrondie*, or rounded, is that whose Arms are compos'd of Sections of a Circle, not opposite to each other, so as to make the Arms bulge out thicker in one Part then another; but both the Sections of each Arm lying the same way, so that the Arm is every where of an equal

equal Thickness, and all of terminating at the Edges of the Scutcheon, like the plain Cross. *Plate I. Fig. 7.*

ASSEMBLE, *Colombiere* represents as it were a *Duftail*, or more, to hold the two Parts of the Escutcheon together, where the Partition Line is, being counter-charg'd, some of the Metal and some of the Colour of the Escutcheon, and he mentions of how many Pieces. This is as to the Word *Assemblée* absolutely used, without any Additions; for then he has *Assemblée en Potence*, that is cramp'd together crutchwise, that is, as if instead of *Duftails* to hold, the two Parts were cut in the Form of the Heads of Crutches, so as to hold one another, and the Colours vary'd as before. He has also *Assemblée en rond* when a round is cut in to hold, as is said of the others above.

ASSIS is sitting.

ASSUMPTIVE-ARMS are such as a Man of his proper Right may assume, with the Approbation of his Sovereign, and of the Herald. As if a Man being no Gentleman of Blood, or Coat-Armour, or else being a Gentleman of Blood and Coat-Armour, shall Captivate, or take Prisoner in any lawful War, any Gentleman, Great Lord, or Prince, (as says Sir *John Ferne*) he may bear the Shield of that Prisoner, and enjoy it to him and his Heirs for ever, if the same be not by like infortune regain'd, be he Christian, or Pagan, for that is but a vain and frivolous Distinction. In this Sense may the Assertion of *Bartolus* be verify'd, where he saith, *And now the common sort may of their own Authority take Arms to themselves*; but not otherwise than as here said, because the base sort of Men having no generous Blood in them, are not capable of Armorial Ensigns, which are the Badges of noble Disposition, or generous Birth, and there-

fore they ought not to be bestow'd upon such Persons. But in this Sense it may be understood that he that is not descended of Gentle Blood is holden worthy to bear the Coat-Armour that he hath gain'd, for the apparent Tokens of Virtue and Valour that are found in him. And this is the Justice of the Law Military; because the Dominion of Things taken in a just War passes away to the Conqueror, as *Ayala* observes. Yet this is of many Men holden as a Thing very injurious, for that oftentimes the more valorous Man by meer Casualty falleth into the Hands of the less Valiant, and the most Worthy is often imprison'd by him that, in comparison, is of no Worth at all. Nevertheless, the Law whereupon this Custom is grounded is equal and just, albeit the event thereof falleth out oftentimes very hardly, as *Cassius* noteth saying, "The better
 " Sort sometimes vanquish'd in War are seen to be
 " compell'd to submit to the worse. For the Law-
 " makers did providently ordain for Encouragement
 " of Men of Action, that the Victor shall be re-
 " warded in this Manner; for albeit the Faculties
 " and inward Indowments of the Mind can by no
 " means be discover'd, whereby each Man ought
 " to receive Renumeration answerable to the true
 " measure of his Worth and Valour, yet did they
 " prudently provide for the rewarding of them, in
 " whom certain Tokens, and as it were express
 " Images of true Valour and Magnanimity appear."
 And *Balthaser Ayala* says, "What is said that Things
 " taken in just War become the Property of
 " the Takers, was allow'd by the Law of Na-
 " tions, and the Civil Law, not only as to the
 " Things but also as to free Persons, that they
 " should become Slaves to the Takers." If then
 the Persons of the vanquish'd be subject to this Law,
 it were an absurd Thing to think that the Posses-
 sory

fory Things of the vanquish'd should be more priviledg'd than their Owners that are interested in them. Thus the *Display*. But to the Exception said above to be made by some, that base Men having no generous Blood in them, are not capable of Armorial Ensigns, the same is contrary to all Justice and Reason, as there apply'd, because those who have perform'd such Noble Actions, as the taking of Great Men in War, or the like, cannot be justly call'd base Men, but are rather reckoned more illustrious than those who being descended from worthy Ancestors, never perform any such Exploits, in as much as the Virtue every Man possesses enables him, and not the Virtue of his Grandfather, when he has none himself; thus he that gains a Coat of Arms seems to have a better Title to it, than he who receives it from his Predecessors, and perhaps dares not draw his Sword in Defence of his King and Country. If then a Man by Birth be ever so mean, if he blots out the Meanness of his Parentage by generous Actions, he becomes worthy to bear Coat-Armour, and to transmit that Honour to his Posterity.

ATCHIEVEMENT, by this Word we understand the Arms of the Person, or Family, together with all the exterior Ornaments of the Shield, as Helmet, Mantle, Crest, Scrolls, and Motto, together with all such Quarterings, if any there be, as the said House or Line may have Atchiev'd by Alliances, &c. so Marshall'd in their Order as the Science directs. *Dictionary to the Display*.

ATTIRE is the Term used to express the entire Horns of a Stag, or Buck, fix'd on a Piece of the Skull.

AVELLANE, a *Cross-Avellane*, this Term being peculiar to a Cross, so call'd because the Quarters of it somewhat resemble a Philbert-Nut, and in

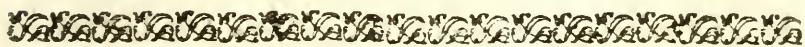
Latin, Avellana. *Sylvanus Morgan* says no more of it than that it is the Cross that does ensign the Mound of Authority, or the Sovereign's Globe, casting forth his flower'd Ends like the Husk of a Filbert-Nut. *Guillim* just names it: But *Colombiere*, *Upton*, and several others do not mention it.

AUGMENTATIONS are often given as a particular Mark of Honour, and are generally born either on an Inescutcheon, or a Canton, as have all the Baronets of *England*, who bear the Arms of the Province of *Ulster* in *Ireland*, viz. a Sinister Hand *Gules*, set in the Commodious Place of their Arms. However such Augmentations may be worn in any other manner, as the Prince that bestows them shall think proper.

AVIS (Knights of the Order of) in *Portugal*, Instituted by *Sancho* the first King of *Portugal*, in Imitation of the Order of *Alcantara*, whose green Cross they wear, but equal to it, neither in Power nor Riches. So call'd from a Town of that Name in *Portugal*, being the Seat of the Order, and still subsists.

AZURE, in Heraldry signifies the Colour Blue. The *French* give it the same Name; the *Latins* call it *Cyaneus*; *Ceruleus* and *Azureus*, the *Spaniards*, *Azul*, and *Blao*, as *Garibay* says, in his *Discourse of Arms*. In engraving, this Colour is express'd by Lines drawn across the Shield; and mark'd with the Letter *B.* the Letter *A.* standing for *Argent*. *Blue*, says *Guillim*, is a Colour which consisteth of much Red and of little White, and doth represent the Colour of the Sky in a clear Sunshining Day. *Ceruleus color a Cælo dictus est, quod tanquam solers & diligens nescit otiosi.* *Colombiere* has these Words of it. The *Azure*, by some call'd the Saphir, and Sky Colour, and by others *Turquine*, is what we commonly call Blue, and which we prefer in
France

France before all other Colours, because it is the Field of the Arms of our Kings, and for its representing the Sky, or Heaven, which is the highest of all things created, the Tribunal of God, and the everlasting Mansion of the Blessed. This Colour signifies Justice, Humility, Chastity, Loyalty, and eternal Felicity; of worldly Virtues, Praise, Beauty, Meekness, Nobility, Victory, Perseverance, Riches, Vigilance and Recreation; of the Planets, *Venus* and *Jupiter*; of the Days of the Week, *Wednesday* and *Friday*; of the Months of the Year, *September*; of the Elements, the Air; of Metals, Tin; of precious Stones, the Turkey Stone; of Trees, the Poplar; of Flowers, the Violet; of four footed Creatures, the Cameleon; of Fowls, the Peacock; of human Constitutions, the Sanguin; and of the Ages, Youth. The ancient Heralds say, that those who bear this Colour in their Arms are oblig'd to assist and protect the faithful Servants of Princes, who are depriv'd of their Wages. I do not know that our Heralds take Notice of it, but this Word *Azure*, must certainly be deriv'd from the *Italian* *Azzurro*, or the *Spanish* *Azul*, both signifying Blue. Plate I. Fig. 7.



B.

BAILLONNE, I find in *Colombiere*, without any Exposition of the Term; but the Cut only represents a Lion Rampant holding a Staff in his Mouth.

BANDE is what we call a Bend Dexter, and *Lion en bande*, is a Lion standing in the Form of a

Bend Dexter, that is stooping, his Head to the Dexter Corner in Chief and his hinder Foot in the base Point Sinister.

BANNERET, when these Knights were first Instituted does not appear, but they are said to have been first used in *England* in the Time of King *Edward* the First, and it is most likely that the *Normans* were acquainted with this Order long before, and brought the Knowledge of it hither: The Order is certainly most Honourable, because never conferr'd but upon some heroick Action performed in the Field, whereas all other Orders are bestow'd for Favour, or other meaner Motives. In *Latin* they have been call'd *Equites Vexillarij*, and in *French* *Chevaliers a Banier*. The Notions of Barons having been deriv'd from them, &c. shall not be here taken Notice of, as not worth it, but this is certain, that they always were, and still continue the next Degree to the Nobility, are allow'd to bear Arms with Supporters, which no others may do under the Degree of a Baron; they still are to take Place of all Baronets, and formerly have had Knights Batchelors, and Esquires to serve under them. In *France* they are said to have transmitted the Degree to their Posterity, but in *England* it dies with the Person that gain'd it. *Bertrand de Guesclin*, Constable of *France*, after the Defeat he gave the *English* at *Cocherel*, where he took their General, Sir *John Chandos*, made Knights Bannerets, *Messire Jacques le Mercier*, Lord of *St. Quintin des Isles*, and the Son in Law of the same *Mercier*, call'd *Bertauld de Gastel*, Lord of *Vitray le Gastel*. The Ceremony of their Creation is thus: The King, or his General, at the Head of his Army, drawn up in Order of Battle after a Victory, under the Royal Standard displai'd, attended by all the Officers, and the Nobility of the Court, receives the

the Knight, led between two Knights of Note, or other Men famous in Arms, carrying his Pennon or Guydon of Arms in his Hand, the Heralds walking before him, who proclaim his Valiant Achievements, for which he has deserv'd to be made a Knight Banneret, and to display his Banner in the Field; then the King, or the General says to him, *Advances toy Banneret*, and causes the Point of his Pennon to be rent off, and the new Knight having the Trumpets before him sounding, the Nobility and Officers bearing him Company, is sent back to his Tent, where they are all nobly Entertain'd. The Words the Herald was wont to say to the King, or his General upon presenting the Knight, are these, 'May it please your Grace to understand, 'that this Gentleman hath shewed himself Valiant 'in the Field, and for so doing deserveth to be advanced to the Degree of a Knight Banneret, as 'worthy from henceforth to bear a Banner in the 'War.' The Heralds that so conducted him were to receive for their Fees three Pounds six Shillings and eight Pence; and if he was before a Knight Batchelor, then he was also to pay to the Trumpets twenty Shillings. The *Scots* are suppos'd to call such a Knight, a *Bannerent*, from the rending of his Banner. No Banneret can be made but in Time of War, and the King present, or at least his Standard Royal display'd in the Field. There were peculiar Robes and Ornaments belonging to these Knights, but there have been none of them for many Years past, the last of them being Sir *John Smith*, made so after *Edgehil* Fight, for rescuing the Standard of King *Charles* the First from the Rebels. Nor is it likely that there will be more, those Honours of the Field having been so long laid aside. What has been here said of them is collected from *Segar*, and several other Authors who have mention'd

on'd these Knights, of whom modern Writers take little Notice.

BARBED and **CRESTED**, the *Latin*, *Barbula* and *Crista*, *Vredus* in *Hennenburgh*. The Common *English* Term is Wattled and Combed, and signifies the Comb and Gills of a Cock, when particulariz'd for being of a different Tincture from the Body. *Dictionary to the Display*.

BARBEE', as *Croix Barbeé*, a barbed Cross, as *Colombiere* represents it, being at the Extremities like the barbed Irons used for striking of Fish, or other Weapons or Instruments commonly call'd Barbed, which being struck into anything, cannot be drawn out again without cutting a Hole to make a Passage for the Beards. *Plate I. Fig. 8.*

BARKING is the Term used for the Cry or Noise made by a Fox.

BARON, from whence deriv'd is no easy Point to determine, the *Romans* having had no such Dignity among them, tho' they had the Word; and *Bracton* says, the Word *Barones* imports Men of Valour. They are the lowest Dignity among the *English* Peerage, but were of great Power and Authority in former Ages, as may be seen by those that read the Barons Wars. All that is said about their Original being only gueswork, we shall pass it by and speak of what is evident. All the Peers of *England* sit in Parliament by their Baronies, tho' they be besides Dukes, Marquises, or Earls, and the Archbishops and Bishops have Baronies annex'd to them, as Abbats had formerly, in right whereof they are said to sit among the Peers; but there is no doubt of the Spirituality being a distinct Body from the Temporality, and so they were formerly reputed in *England*, and are to this Day in other Nations, howsoever they may be here looked upon now, which is not our Business to Discuss. Ba-
rons

rons are divided into three Sorts, *viz.* Barons by Tenure, Barons by Writ, and Barons by Patent. The Barons by Tenure are the Bishops, who enjoy their Baronies by Virtue of their being chosen to their Sees. A Baron by Writ is he that is call'd to sit in Parliament by the Sovereign without any preceding Title, of which there have been many Instances; and the Sons of Noblemen during the Lives of their Fathers, when they had no Right as yet by their Birth to sit among the Peers, have been often summon'd to the House of Lords in this manner. The manner of erecting a Baron by Patent is thus: He appears in Court in his Long Robe and Hood attended by several Persons of Quality, two Heralds walk before him, follow'd by *Garter King at Arms* holding the King's Writ, a Baron, supported by two Gentlemen of Distinction brings the Robe or Mantle, and so they come into the King's Presence, kneeling three Times, *Garter* delivers the Writ to the Lord Chamberlain, which is then read, and when they come to the Word therein *Investivimus*, we have invested, the King puts on his Mantle, and the Writ being read out, declares him and his Heirs Barons. The Writ is given to the King, who delivers it to the new Baron, who after returning Thanks for the Honour receiv'd, withdraws with the same Attendance as he came, to entertain the Nobles that introduc'd him at Dinner. When Dinner is brought up, *Garter* coming to the Table with the Heralds cries *Largefs*, and repeats the King's Stile and Titles, and then at some farther Distance they again cry *Largefs*, and proclaims the Titles of the new made Baron, thus: *Of the most Noble Lord N.N. Baron of N. &c.* and then bowing they withdraw, twice more crying *Largefs, Largefs*. Where note, that these Declarations are made in *French*. So Mr. Glover in his

his *Nob. Pol. & Civ.* Of Barons made by Writ he says thus : The new Baron having receiv'd his Writ, when the House of Lords is sat, *Garter King of Arms* bare-headed, and wearing his Kingly Coat, goes before the said Baron, who is led by two of the last Barons in their Robes, into the House, and brought before the Chancellor, to whom after kneeling twice, he delivers his Writ to read. The Chancellor having read it, congratulates him upon his new Honour, and so dismisses him to take his Seat, which is shew'd him, *Garter* still going before, and the Chancellor delivers the Writ to the Clerk of the Parliament, to be laid up; after which the Baron enjoys all the Honours and Privileges due to a Baron. *Glover*, as above. King *Richard* the Second was the first that erected a Baron by Patent, in the Year 1388. being the 11th of his Reign, when he conferr'd that Honour on *John Beauchamp of Holt*, Baron of *Kidderminster*, investing him with a Surcoat, Hood, Mantle, Cap and Verge, being all the same of those of a Viscount, with only this Difference, that a Viscount has two Guards and an half of Miniver, and a Baron but two. The Baron is not Girt with a Sword, nor had they any Coronets till the Reign of King *Charles* the Second, who gave them a Circle of Gold with six Pearls set close to the Rim. The Title given a Baron is Right Noble Lord, and it is allow'd him to have the Cover of his Cup held underneath whilst he Drinks; and a Baroness may have her Train held up by a Woman in the Presence of a Viscountess: The Eldest Son of a Baron has no particular Title, nor are his Daughters Ladies, but the Eldest Son and Eldest Daughter take Place of all other Gentlemen and Ladies. The Coronet of a Baron in *France*, says *Colombiere* is a Circle of Gold enamell'd, with a String of Pearls round about it, which they

place

place over their Arms. In former Times great Lords, and Knights of Renown us'd Chaplets of Pearls, and did set them on their Heads in Summer or hot Weather, such was the Chaplet of Pearls given by King *Edward* the Third of *England* to *Eustache de Ribeaumont*, his Prisoner of War, as to the Person that had fought best, and forgave him his Ransom (for they mistake who think it was a Count's Coronet, the same being only a Present and honourable Reward in Token of Valour and Liberty, according to the Custom of those Days.)

BARONET is a modern Degree of Honour, and next to Barons, whence the Name is also-deriv'd, being hereditary in the Male Line. It was instituted by King *James* the First, on the 22d Day of *May* 1611, and the ninth Year of his Reign. The manner of Creation is by a Patent under the Great Seal, the Form of them being all the same, viz. To a Man and the Heirs Male of his Body lawfully begotten, for ever; tho' sometimes the Honour is otherwise entail'd for want of Issue-Male. The Proem, or Argument of the said Patent being for the propagating a Plantation in the Province of *Ulster* in *Ireland*, for which purpose they were ordain'd; that is, each of them to maintain thirty Soldiers in *Ireland* for three Years, after the Rate of Eight-Pence *Sterling*, *per Diem*, to each Soldier, which whole Sum was paid into the *Exchequer* at once, upon passing the Patents; which, with the Fees of Honour due to the Officers, amounted to above a Thousand Pounds a Man. They have Precedency before all Knights, except those of the Garter, Bannerets, and Privy Counsellors. They are stil'd Baronets in all Writs and Commissions, and the Addition of *Sir*, is attributed to them, as the Title of *Lady* is to their Wives. They take Place among themselves, according to the Priority of the Dates

Dates of their Patents, no Honour is to be created between Barons and Baronets. At the first Institution of them King *James* engaged that they should not exceed two Hundred in Number, and that after the said Number should be compleated, when any came to be extinct for want of Heirs Male, there should never be any more created in their Room, but the Title still diminish, to the greater Honour of those that remain'd. However a Commission was afterwards order'd to fill up the vacant Places, with Instruction to treat with others that desir'd to be admitted to the same Degree, which is now observ'd without any Limitation, with this Proviso; that they be of good Reputation, and Descended of a Grandfather at least by the Father's Side, that bore Arms, and have also a certain yearly Revenue of one Thousand Pounds *per Annum*. How well those Instructions are observ'd, they that will take the Pains may see. They are to bear in a Canton, or in an Escutcheon, which they please, the Arms of *Ulster*, viz. in a Field *Argent*, a Sinister Hand couped at the Wrist, *Gules*. In the King's Army Royal they are to have a Place near the King's Standard, and they are allow'd some peculiar Solemnities at their Funeral, and their Eldest Sons, at the Age of twenty one, may receive the Honour of Knighthood. Since the first Creation of Baronets in *England*, there have been several made after the same manner in *Ireland*; as also the Knights of *Nova Scotia*, in the *West-Indies*, for planting that Country by *Scotch* Colonies, and the Honour also made Hereditary, and to wear an Orange Tauny Ribbon for their Badge. For Confirmation of what is here said and the farther Satisfaction of the Curious, we will here add King *James's* Instructions to his Commissioners for admitting of the proper Persons to partake of this Honour, which are as follows.

For

Forasmuch as We have been pleas'd to authorize you to treat and conclude with a certain Number of Knights and Esquires, as they shall present themselves unto you, with such Offers of Assistance for the Service of Ireland, and under such Conditions as are contained in these Presents, wherein we do repose great Trust and Confidence in your Discretions and Integrities, knowing well, that in such Cases there are so many Circumstances incident, as require a choice Care and Consideration; We do hereby require you to take such Course as may make known abroad both our Purpose and Authority given unto you, that by the more publick Notice thereof, those Persons who are dispos'd to advance so good a Work, may in Time understand where, and to whom to address themselves for the same; for which Purpose we require you to appoint some certain Places, and Times for their Access; which we think fittest to be at the Council Chamber at Whitehall, upon Wednesdays and Fridays in the Afternoon, where you shall make known to them, (as they come) that those you desire to be admitted into the Dignity of Baronets, must maintain the Number of thirty Foot Soldiers in Ireland, for three Years, after the Rate of eight Pence Sterling Mony of England by the Day; and the Wages of one whole Year to be paid unto our Receipt, upon the passing of the Patent.

Provided always, that you proceed with none, except it shall appear unto you upon good Proof, that they are Men of Quality, State of living, and good Reputation, worthy of the same; and that they are at the least descended of a Grandfather by the Father's Side that bore Arms; and have also a certain yearly Revenue in Lands of Inheritance or Possession, one Thousand Pounds per Annum de claro; or Lands of the old Rent, as good (in Account) as one Thousand Pounds per Annum of improved Rents, or at the least two Parts in three to be divided of Lands, to the said Values in Possession, and the other third Part in Reversion

sion, expectant upon one only Life, holding by Dowry, or in Joynture.

And for the Order to be observed in Ranking those that shall receive the Dignity of a Baronet, altho' it is to be wished, that those Knights which have now Places before other Knights (in respect of the Time of their Creation) may be ranked before others (*cæteris paribus*) yet because this is a Dignity which shall be Hereditary, wherein divers Circumstances are more considerable, than such a Mark as is but Temporary (that is to say) of being now a Knight, in Time before another; our Pleasure is, you shall not be so precise, in placing those that shall receive this Dignity, but that an Esquire of great Antiquity, and extraordinary living, may be rank'd in this Choice before some Knights. And so (of Knights) a Man of great Living more remarkable for his House, Years, or Calling in the Common Wealth, may be now preferr'd in this Degree, before one that was made a Knight before him.

Next, because there is nothing of Honour; or Value; which is known to be sought or desired (be the Motives never so good) but may receive Scandal from some, whom (wanting the same good Affection to the Publick) or being in other Considerations incapable, can be contented; out of Envy to those that are so preferr'd, to cast Aspersions and Imputations upon them, as if they came by this Dignity for any other Consideration, but that which concerned this so Publick and Memorable a Work, you shall take Order, that the Party who shall receive this Dignity, may take his Oath, that neither he; nor any for him, hath Directly or Indirectly given any more for attaining the Degree, or any Precedency in it, than that which is necessary for the Maintenance of the Number of Soldiers, in such sort as aforesaid, saving the Charges of passing his Patent.

And because we are not ignorant, that in the Distribution of all Honours, most Men will be desirous to at-
tain

tain to so high a Place as they may, in the judgment whereof (being matter of Dignity) there cannot be too great Caution used, to avoid the Interruption that private Partialities may breed in so worthy a Competition.

Forasmuch as it is well known, that it can concern no other Person so much to prevent all such Inconveniences, as it must do Ourself, from whom all Honour and Dignity (either Temporary or Hereditary) hath its only Root and Beginning, you shall publish and declare to all whom it may concern, That for the better Warrant of your own Actions, in this matter of Precedency (wherein we find you so desirous to avoid all just Exceptions) We are determined upon View of all those Patents, which shall be subscribed by you, before the same pass our Great Seal, to take the especial care upon us, to order and rank every Man in his due Place; and therein always to use the particular Counsel and Advice that you our Commissioners shall give us, of whose Integrity and Circumspection we have had so good Experience, and are so well perswaded, as we assure Ourself, you will use all the best means you may, to inform your own Judgments in cases doubtful, before you deliver us any such Opinion as may lead us in a case of this Nature, wherein our Intention is (by due Consideration of all necessary Circumstances) to give every Man that Satisfaction, which standeth with Honour and Reason.

Lastly, Having now directed you how and with what Caution you are to entertain the Offers of such as shall present themselves for this Dignity, We do also require you to observe these two Things; the one, That every such Person as shall be admitted, do enter into sufficient Bond, or Recognizance, to Our use, for the Payment of that Portion which shall be remaining after the first Payment is made, which you are to see paid upon Delivery of the Letters Patents. The other, That seeing this Contribution for so publick an Action is the Motive of this Dignity, and that the greatest Good which may be

expected upon this Plantation, will depend upon the certain Payment of these Forces which shall be fit to be maintain'd in that Kingdom, untill the same be well establish'd, the Charge whereof will be born with the greater Difficulty, if we be not eas'd by some such extraordinary Means; we require you our Treasurer of England, so to order this Receipt, as no Part thereof be mixed with our other Treasure, but kept apart by itself, to be wholly converted to that Use to which it is given and intended; And in regard thereof, that you assign it to be received, and the Bonds to be kept by some such particular Person as you shall think good to appoint, who upon the Payment of every several Portion, shall both deliver out the Bonds, and give his Acquittance for the same. For which this shall be yours, and is the said Receiver's sufficient Warrant in that behalf.

BARON'S-CORONET has only six Pearls on the Gold Border, not rais'd, to distinguish him from the Earls, and the Number of them limited to show he is inferior to the Viscount.

BARR, This is an Ordinary in form of, but less than the Fess, call'd by the *French Fasce en devise*. Sir John Fern gives it in *Latin*, by the Word *Trabes*, but Mr. Gibbon approves better of *Vectis*, in regard it expresses rather the bigger sort of Timber or Beams; when as for *Vectis* he tells us that *Cornelius Kilianus Dufleus* (a great Etymologist) makes it the *Latin* for the *Belgick* Word *Hameyde*. Says he, *Hameyde est obex, vectis, Repagulum, sive Lignum transversum, quod estis apponitur in postem*. And this Word, adds my Author, the Lord de l'Espinoy, in his *Recherches* of the Nobility of *Flanders*, uses in the Blazon of the Arms of the Illustrious Family of the *Vander Hameydes* of *Hainault*, who take their Name from *Hameyde*, one of the two and twenty Baronies of that Province; thus *D'Or a trois Hameydes de Gules*, that is, *Or*, three *Humets Gules*, or Bars couped;

couped; and according to my Author in *Latin*, thus, *Tres miniatos Veſtes a latere ſcuti Diſjunctos in ſolo Aureo*. *Chiffletius* uſes *Tania tranſverſa* in *Hungaria*, and *Luxemburg*; and ſo *Vredus* in *Saxe* modern. *Faſciola* the Diminutive of *Faſcia*, my Author thinks to be a very good Word; but this diſagrees with our *Engliſh* Practice, which denies the Feſs any Diminutive; yet it is conſonant to the Cuſtom of *France*, and other Nations who do allow it. Old Blazoners uſ'd *Barra*, and for a *Bar-rulet*, *Barrula*. *Dictionary to the Diſplay*. Plate I. Fig. 9.

BARR-GEMEL, *i. e.* a double Bar. The *French* term theſe *Jumelles*, and the *Latins*, according to the *French* Advocate *Baron*, *Jugaria faſciola*, or *Inſtitæ bijuges*. Our Countryman *Mr. Gibbon*, has *Faſciolæ gemellæ*, *geminaæ*, or *geminatæ*, and *Faſciolæ duplices*, as tho' they were Diminutives of the Feſs, which I am inclin'd to believe, tho' ſome of our Writers are ſo much againſt that Ordinaries having any Diminutive. *Dictionary to the Diſplay*.

BARRY, the Antients, ſaith *Mr. Gibbon*, render'd it by *Barratus*. *Uredus* from the *French*, who as often terms it *Faſce*, or *Face*, as *Burelle*, uſes the Word *Faſciatum* in *Concy*; but in *Vieville*, he terms it *Taniatum*; and in both places he adjoins the Abjeſtive *Tranſverſus*, which conſidering the Etymology of *Faſcia*, is there needleſs. We underſtand it to be a Shield divided tranſverſe into four, ſix, or more equal Parts, and conſiſting of two or more Tinctures interchangeably diſpos'd. *Note*, That with us in *England*, the Number of Pieces is always even; and by that means it is, that we underſtand when a Field is divided *Barways*, or when it is charg'd with Bars. But the *French* and other Nations are not ſo nice in theſe Points, they

as often say Barry of seven, or nine, or three, or four Bars. *Dict. ut supra. Plate I. Fig. 11.*

BARRY BENDY, By this we understand a Shield, equally divided into four, six, or more equal Parts, by Lines drawn transverse and diagonal, interchangeably varying the Tinctures of which it consists. The Antients, as Mr. Gibbon observes out of the Book of St. Albans, would Blazon thus, *Arma barrata bendaria ex albo & rubeo*. But I should think it much more intelligible thus. *Scutum in sex partes transverse & oblique de Argento & colore Rubeo (vicissim contrapósito) divisam*. Ibid. Plate I. Fig. 12.

BARRY-PILY, This is Mr. Guillim's Method of explaining this Form of Bearing. Gerard Leigh is worse in his *Barry Bendy*. Bara calls it *Pointes en Face*, and Names the Number of Pieces. Segoin, a Learned Frenchman, has *party emanché*, so hath Monsieur Baron, who renders it in Latin, by *Runcinatus, Cuspidatus, or Cuspidatim mutuo insectus*. Mr. Gibbon in his Introduction, *ad Latinam Blazoniam*, something after Bara's Opinion, holds them to be Piles in Fess counterplac'd, and accordingly blazons the Arms of the Landas *Quine (ex Argento) pontis pile transverse, totidemque e minio, vicissim contrapositæ, totum Clypeum transeuntes*, to distinguish it from, *Party per Pale dancetté*. And if I may give my Opinion, *Party per Pale dancette*, throughout, is a concise way, and full as expressive as any. The French say, *Emanché d'Argent, & de Gueles*, of so many Pieces. *Dict. ut supra.*

BARRE is in French what we call a Bend Sinister, and *Lion posé en barre* is a Lion stooping his Head to the Sinister Corner of the Escutcheon, and his hinder Foot in the Dexter base Point; being a Lion Saliant looking to the Sinister Side instead of the Dexter, and has this Name above given him

him because he stands athwart in the manner of a Bend Sinister.

BARRELLET or **BARRULET**, in *French Burelle*, is the fourth Part of a *Bar*, or the one half of the *Closet*, an usual Bearing in Coat-Armour. By some call'd in *Latin Barrula*, by others *Fasciola transversa*.

BARRULY, in *French Burellée*, is when the Field is divided barways, that is, across from Side to Side into several Parts. In *Latin*, *transverse fasciatus*. Notwithstanding this being properly across the Shield, *Colombiere* has *Burellé en pal*, which we call *Paly*, yet he says he looks upon it to be proper, notwithstanding that some others call'd it *Vergetté*. *Plate I. Fig. 11.*

BASE in the Bottom or lower Part of the Shield. The Base Point. *Plate I. Fig. 13. Letter H.*

IN BASE denotes the Position of any thing plac'd in the Bottom or lower Part of the Shield. The *Latin*, *In ima Parte*, as *Chiffletius* in *Austria vetus*, and *in imo*, in *Sicilia*.

BASTON, as properly written, being the *French* Word for a Staff or Cudgel, but by *English* Writers corruptly *Baton*, *Battoon*, and *Batune*, does not go from Side to Side, as the Bend or Scarf does, being in the Form of a Truncheon, and as a note of Bastardy, and ought not to be born of any Metal, unless by the Bastards of Princes, neither ought to be remov'd till three Generations, with which they may bear the Coat-Armour of their Fathers, and when they leave it off, they must bear some other Mark, according as the King of Arms thinks fit, or else may alter the Coat in the whole. So *Sylvanus Morgan*, of the *Baston* among us. The *French* make the *Baston* the third Part of the Bend in Breadth, but retaining the full Length from Side to Side, according to *Colombiere*, who says, there may be

therefore twelve of them upon a Field, and these are not reckoned any Mark of Bastardy; but for that End, he adds, they use the *Baston peri*, that is; cut off at both Ends, as is used in *England*. Some Ancient Writers in *Latin* have given this the Name of *Fissura*, and *Baculus*, which last is the true meaning of the *French Baston*; tho *Mr. Gibbon* is rather for the Diminutive *Bacillus*; but *Baston* is no Diminutive. *Uredus* uses the Word *Vectis*, which still is more remote from a *Baston*, as being a Leaver, or such large Piece of Wood.

BATCHELORS (Knights) may be now said to be the only Knights in *England*, besides those of the Garter, who are of a much higher Sphere; for Bannerets, and those of the Bath have been long disus'd, and Baronets are not properly Knights. They are of the same Sort with those that were formerly made such by holding a certain Proportion of Land by Knight's Service, and therefore were oblig'd to serve the King in his Wars at their own Expence, for the Space of forty Days. About the Quantity of a Knight's Fee there have been various Opinions, or rather it has vary'd according to the Times, being first reckoned at twenty Pounds *per Annum*, and afterwards at forty. In *Latin*, a Knight is commonly call'd *Miles*, a Soldier, because they ought to be the Prime of Soldiers, tho' now very few know any thing of it. They are also stil'd *Equites*, Horsemen, because they were wont to serve a Horseback. But that is the General Denomination of all Knights, whereas these we are speaking of are stil'd *Equites aurati*, or Knights of the gilt Spurs, because they had such given them at their Creation. For this Reason, when a Knight had committed a Capital Offence, it was usual publicly to degrade and deprive him of his Honour of Knighthood, which was done by ungirding his

his Military Belt, taking off his Sword and breaking it, and hewing off his Spurs with a Hatchet, his Gauntlets being also pluck'd from him, and the Escutcheon of his Arms revers'd. He that is to receive this Dignity kneels down before the King, who touches him upon the Shoulder, with his Naked Sword, saying in *French*, *Sois Chevalier au nom de Dieu*, be a Knight in the Name of God; and then adds, Rise Sir *A. B.* the which Honour does not descend to the Posterity. Earls in ancient Times made Knights, but now none but the King. By the ancient Common Law of this Realm, if a Villain were made a Knight, he was immediatly enfranchis'd; and if a Man of base Birth and Condition doth strike a Knight, he was to lose his Hand: By *Magna Charta*, Knights are exempted from Cart-taking, that no Demesne Cart of them shall be taken. By the *Stat. 1. Jac.* Knights Sons may keep Greyhounds, and Setting-Dogs, and Nets to take Pheasants and Partridges in, tho' they cannot expend 10 *l. per Annum*, nor be worth 200 *l.* Knights are excus'd from Attendance at Leets, which Baronets are not. There is so little belongs to Knights now, that more need not be said of them; for to search out what was, and has now ceas'd to be, is little to the Purpose.

BATH (Knights of the) that the making of Knights by this solemn Manner of Bathing, and other sacred Ceremonies (notwithstanding the Original of it cannot be discern'd) is of no less Antiquity than the Times of our Ancestors the Saxons, is not (I think) to be doubted: For tho' that mention be made by *W. of Malmesbury*, of King *Alfred* making his Grandson *Athelstan* a Knight, he instances no more than the Purple Robe, with the Sword, and rich Belt; yet it is apparent that when *Geoffrey of Anjou*, in Order to his Marriage with *Matilda* the

Empress, only Daughter to our King *Henry* the First, was made a Knight at *Rome*, by the same King *Henry*, on *Whitsunday*, *An.* 1227. 27 *Hen.* I. It is said by *John*, the Monk of *Marmons-tier*, that he, with twenty five Esquires then attending him, were *Bathed*, according to the ancient Custom. The Ceremonies us'd at the Creation of these Knights, are too long to be here inserted at large, but an Extract of the same is as follows. *First*, When the Esquire to be Knighted came to Court he was to be received by the King's Officers, and have two Esquires of Note to attend him. *Secondly*, If he came before Dinner, he was to carry up one Dish to the King's Table. *Thirdly*, Then the other two Esquires were to conduct him to his Chamber. *Fourthly*, At Night he was to be shav'd and his Hair cut round. Then the King commanded his Chamberlain, attended by Knights and Esquires, to go to the Chamber of the Person to be Knighted, with Musick, Singing, and Dancing, and there to inform him of Feats of Chivalry. *Fifthly*, The Esquire was to be put into a Bath provided for that purpose, and hung round, because of the Cold. *Sixthly*, He was taken out of the Bath, and put into his Bed, which was to be without Curtains, there to lye till he was Dry and then to be cloath'd Warm, and over his inner Garment was to have a Robe of Ruffet with long Sleeves, having a Hood thereto, like that of an Hermit. *Seventhly*, Then the Chamber Door was to be open'd and the new Knight, conducted to the Chapel by old Knights, with Musick, and other Esquires Dancing and Sporting before him. *Eighthly*, In the Chapel the Knights that attended were to have Wine and Spices, and then to be dismiss'd with Thanks. *Ninthly*, The new Knight was to stay in the Chapel all Night, spending the same in Prayer; and in the Morning he

he was to confess his Sins to the Priest. *Tenthly*, During the Time of Mass a Taper was to burn before him, which he held during the Gospel. *Eleventhly*, At the Elevation, an Esquire was to take the Hood off his Head, and hold it till the last Gospel. *Twelfthly*, At the end of the Mass, that same Esquire was to offer the Candle at the Altar, and a Penny or more. This done he was to be laid in Bed, and continue there till Day light. Then the King being ask'd, the Chamberlain, and other Company before mention'd, went again to his Chamber to raise and dress him; but before they were to say, *Sir; Good Morrow to you, it is Time to get up, and make your self ready.* Then the several Knights helped to Dress him. *Thirteenthly*, When dress'd they mounted a Horseback and conducted him to the Hall with Musick before them, and a young Esquire carrying his Sword before him, holding it by the Point. *Fourteenthly*, At the Hall Door, the Marshals and Huishers to meet, and desire him to alight, and the Marshal to have his Horse for his Fee, or else a hundred Shillings, and the Knights conducted him up the Hall, to stay till the King came, the young Esquire still holding up the Sword. *Fifteenthly*, When the King was come he took one of the Spurs from the Chamberlain, and delivering it to some Person of Note, order'd him to put it upon his right Heel, who did it Kneeling, and then another Knight put on the other Spur; after which the King girt on his Sword, the new Knight holding up his Hands together. *Sixteenthly*, Next the King putting his Arms about his Neck said to him, *Be thou a good Knight*, and kiss'd him. Then the Knights conducted him to the High Altar in the Chapel, where he promis'd to maintain the Rights of holy Church, during his whole Life. *Seventeenthly*, After which he ungirt his Sword, and offer'd it to God,
pray

praying to God and his Saints, that he might keep that Order he had taken unto the End, and then had a Draught of Wine. *Eighteenthly*, At his going out of the Chapel, the King's Master Cook, being ready to take off his Spurs for his Fee, said, *I the King's Master Cook am come to receive your Spurs for my Fee; and if you do any thing contrary to the Order of Knighthood (which God forbid) I shall back your Spurs from your Heels.* *Nineteenthly*, After this, the Knights again conducted him into the Hall, where he sat the first at the Knights Table, and the Knights about him to be serv'd as the others were; but he was neither to Eat, nor Drink at the Table, nor Spit, nor look about him, upwards or downwards more than a Bride. But one of his Governors was to hold a Handkercher before him, when he was to Spit. And when the King was risen from Table, and gone, he was to be attended by Knights, Musick, &c. to his own Chamber, where they were to take Leave of him, and go to Dinner. *Twentiethly*, The Company being gone he was disrob'd of his Attire, to be given to the King of Arms, if he were present; and if not, to the other Heralds, if there; otherwise to the Minstrels, with a Mark of Silver, if he was a Knight Bachelor; if a Baron double; if an Earl, or of a Superior Rank, double that again. And his Russet Night-Cap was given to the Watch, or else a Noble. *Twenty first*, Then was he cloath'd again with a Blue Robe, the Sleeves whereof to be streight, shap'd after the Fashion of a Priest's; and upon his left Shoulder to have a Lace of white Silk, hanging; and he to wear that Lace upon all his Garments, till he had gain'd some Honour and Renown in Arms, and were Register'd as of high Record, as the Nobles, Knights, Esquires, and Heralds of Arms, and were renown'd for some Feats of Arms, as afore-

said;

said; or that some great Prince, or most Noble Lady could cut that Lace from his Shoulder, saying, *Sir, We have heard so much of your true Renown concerning your Honour, which you have done in divers Parts, to the great Fame of Chivalry, as to yourself, and of him that made you a Knight, that it is meet this Lace be taken from you. Twenty second, After Dinner the Knights of Honour, and Gentlemen, must come to the Knight, and conduct him into the Presence of the King, the Esquires Governors going before him, where he is to say, Right Noble and Renowned Sir, I do in all that I can give you Thanks, for these Honours, Courtesies, and Bounty, which you have vouchsafed to me. And having so said, shall take his Leave of the King. Twenty third, Then are the Esquires Governors to take their Leave of this their Master, saying, Sir, we have according to the King's Command, and as we were obliged, done what we can; but if thro' Negligence, we have in ought displeas'd you; or by any thing we have done amiss at this Time, we desire Pardon of you for it. And on the other Side, Sir, as Right is, according to the Custom of the Court, and Ancient Kingdoms, we do require our Robes and Fees, as the King's Esquires, Companions to Batchelors, and other Lords. The Curious may find this more at large in Sir William Dugdale's *Antiquities of Warwickshire*, page 53. from whence this is taken.*

BATON, a Cross Baton, vid. *Potent* and *Baston*.

BATONS, a Cross of four Batons in a true Lovers Knot, that is crossing one another interchangeably, which *Gibbon* in *Latin* thus expresses. *Crux e quatuor bacillis constans, qui alias super alium vicissim, & fulter, pro veri amoris nodi modo interponuntur.* That is, crossing one another over and under. *Bara* in *French* calls it, *Quatre batons passez lun sur l'autre, en form de Croix*, as also *une Croix compose de quatre batons.*

batons. The first of these is the best, and yet does not fully explain the Staves crossing over and under interchangeably. If the Cross consist of four *Batons*, not interlac'd, then may it in *Latin* be call'd, *Crux e quatuor bacillis constans*; and yet is this Cross by *Upton* call'd, *Crux dupla partita*; and this he affirms to be the proper Denomination allow'd by the most knowing Men.

BATTERING-RAMS, much in use among the Antients, before Gunpowder was invented, for battering the Walls of Places they besieg'd. They were large Pieces of Timber with great Iron Horns, like those of a Ram at the End, from which they took their Name. These were slung up to a proportionable height, so that they could swing forward and backward, and being so posted near the Walls of the Place, a great Number of Men swung them with all their Strength against those Walls, which being continu'd without Intermiſſion, at length made some Impression, as Cannon Balls do now, tho' the Violence of the Strokes was much Inferior, however this was effectual where Walls were weak, or else if they were undermin'd. These Rams we sometimes meet with in Coat-Armour. *Plate I. Fig. 15.*

BATTLE-AXE, was a sort of Weapon, tho' now scarce known, formerly much us'd in War, having an Axe on the one Side, whence it takes the Name, and a Point on the other, either to cut, or drive into the Bodies of Enemies, as also a Point at the End, tho' not long, so that they could thrust, cleave, and enter by Stroke, of service then when Swords would not do Execution upon Armour, whereas these with their Weight and a strong Arm broke through all. They are frequent enough in Coat-Armour.

BEAKED,

BEAKED, in *French* *Becque*, is the Term us'd to express the Beak or Bill of a Bird. When the said Beak and Legs of a Fowl are of a different Tincture from the Body, we say beaked and membered of such a Tincture. *Baron* renders it in *Latin*, *Rostratus & tibiatus*. *Chiffletius* says, *Roistro & cruribus*, in *Carniola*, and *Germania*. *Uredus* the same in *Polonia*, *Germania* and *Brandenburg*. *Guillim* does not use the Term Beaked, but instead of it Armed.

BEAM is the Term us'd to express the main Horn of a Hart or Buck.

A **BEAR** is as fierce a Creature as any other whatsoever, naturally sloathful, heavy and lumpish, but withal as bold and daring as may be. The Female is reckoned still more outrageous than the Male, and said to lick her young ones into Shape, as bringing them forth quite deformed, and to shew her Fury in Defence of her Cubs, the Scripture says of the Lord, *That he will meet his Adversaries, as a Bear robbed of her Whelps*. Bears and Parts of them are very frequent in Coat-Armour; as the Family of *Barnard* bears, *Argent*, a Bear Rampant *Sable*; and that of *Berwyck*, *Argent*, a Bear's Head erased *Sable*.

BEASTS, or their Parts, says Sir *John Ferne*, in Arms, are borrow'd from the *Huns*, *Hungarians*, *Scythians* and *Saxons*, cruel, and most fierce Nations, who therefore delighted in the bearing of Beasts of like Nature, in their Arms, as Lyons, Bears, Wolves, Hyenes, and such like; which Fashion likewise came into these our Countries, when those Barbarous People over-ran with Conquest the West Part of *Europe*. Be that as it will, this is no Place to controvert those Matters, especially considering that the common use of Arms was not introduc'd till long after those Inundations of Barbarians; yet it might be easily made appear, that wild Beasts were

were born in Banners, and Ensigns of Nations long before that Time. Whosoever first introduc'd them. Savage and Tame Beasts of all Sorts are now us'd in Armory, and in various Postures, as may be seen under the several Terms expressing them; as are also the several Parts of Beasts, as Heads, Feet and Horns. What more relates to them in general see under the Word *Animals*.

BEATING, or *Tapping*, is the Term us'd for the Cry or Noise made by a Hare, and Coney.

BECQUE', *vid. Beaked*.

BEDDETH, is the Term that expresses where the Roe takes up his Lodging.

BEFFROY, *vid. Vair*.

BELLING is the Term us'd for the Cry, or Noise made by a Roe.

BELLOWING is the Term us'd for the Cry, or Noise a Hart makes.

BELLS are the proclaimers of joyful Solemnity, as well as Drums and Trumpets, but not so moveable, their bulk keeping them always affix'd to their proper Mansions, which are the Churches, where they are design'd for the Service of God, by calling the People to it, and are by some suppos'd to have a Virtue to dispel Storms and Tempests, which some attribute to their breaking the Air by their Sound, and others will have it to be inherent to the blessing of them. Be that as it will, *Sable a Fess Ermine*, between three Bells Argent, is the Coat-Armour, of the Family of *Bell*, and most likely given them for the Name's Sake.

A **BEND**, in *French Bande*, is one of the ten honourable Ordinaries; containing a third Part of the Field when charg'd, and a fifth when plain. When thus absolutely express'd without any Addition it is always suppos'd to be the *Bend Dexter*, but the word *Dexter* is generally annex'd to prevent Mistakes,

Mistakes, because there is also a *Bend Sinister*. This *Dexter Bend* is form'd by two Lines drawn from the upper Part of the Shield on the Right, to the lower Part on the Left Diagonally or Athwart. It is suppos'd to represent a Shoulder Belt, or a Scarf when worn over the Shoulder. Upton, and Jo. de Bado Aureo in *Latin* give it the Name of *Benda*, as do several others. Cambden has *Area transversa*, and *Areola transversa*, which Mr. Gibbon with good reason disapproves, because *Area* signifies the Floor, and therefore more properly signifies the whole Field, and *Areola* being only a Diminutive of the same Word, can import nothing of this Nature. Chiffletius and Uredus often use the Word *Balthus*, which may pass without any Exception, for if it has been said, and most ancient Heralds do affirm; it represents the Belt, then *Balthus* is the proper Word, yet *Benda* may be allow'd, as a Term of Art, which has the liberty of coining Words in *Latin* as well as *English*, which receives this and most other *French* Terms. and Naturalizes them, tho' otherwise Strangers to our Country. Some there are who in *Latin* have call'd this *Fascia*, and *Fasce* in *French*, which is utterly improper, those Words signifying the *Fesse*, and therefore they cannot be receiv'd for a Bend, notwithstanding the Epithets *obliqua*, or *diagonalis* be added. Note that Bends may be like other Ordinaries Indented, Ingrail'd, &c. Plate I. Fig. 16.

A BEND SINISTER is that which comes from the left Side of the Shield to the right, as the *Dexter* does from the Right to the Left. But this the *French* in Blazon call *une Barre*, wherein they quite differ from us, who reckon a *Bar* the diminutive of the *Fesse*, and therefore a quite different Ordinary from the *Bend*. In *Latin* this may be express'd the same way as the *Dexter*, with only the distinction
sinistrum,

sinistrum; tho' it must be confess'd, that a Belt crossing from the left Shoulder to the right Side is not natural, which may be the reason why the *French* have given it a distinct Name. *Plate I. Fig. 17.*

IN BEND is when any things born in Arms are placed obliquely, or athwart, from the upper Corner to the opposite lower, as the Bend lies, which Mr. *Gibbon* in *Latin* renders, *oblique dextrorsum positum*, and *Chifflet. oblique dextrorsus, & sinistrorsus positum*. The *French* call it *en bande* for the *Dexter*, and *en barre* for the *Sinister*.

PER BEND, or *party per Bend*, in *French*, *Tranché*, without any Addition, that single Word denoting the Partition *per Bend*, and signifies being parted from the upper Corner to the opposite lower by a Diagonal Line; as explain'd above. This *Chifflet.* in *Latin* calls *oblique bipartitum*, and for that we call, *party per Saltire*; he has *oblique dextrorsus & sinistrorsus sectum*.

A BENDLET is the half of a Bend in Breadth, but extending the whole Length, which the *French* call *Cottice*, and our Writers render it in *Latin* *Bandula*, who use the Word *Cottice* otherwise, as may be seen under it.

BENDY, in *French* *Bendé*, is the Field divided into four, six, or more Parts diagonally, or in the Manner as is said above of the Bend, and varying in Metal and Colour. The general Custom of *England* is to make an even Number, but in other Countries they regard it not, whether even or odd. *Chifflet.* terms *Bendy* of six, *Scutum sexies auro & cyano oblique dextrorsus fasciatum*; which is not so proper; by reason of the Word *Fasciatum* appertaining to the *Fesse*, tho the Difference be express'd by *oblique*. It is better therefore, with *Gibbon*, to say, *taniatum & vacerratum*.

BEVY is the Term us'd to express a Company, or Number of Roes together.

BEVY-GREASE is the Fat of a Roe.

BEZANTLIER is the Term us'd to express the second Branch of the Horn of a Hart, or Buck, that shoots out from the Beam, or main Horn, being next above the Browantlier.

BEZANTS were the current Coin of *Bizantium*, (now call'd *Constantinople*, the Seat of the *Turkish* Emperor, since their over-running *Greece*, &c.) and introduc'd into Coat-Armour (as is generally thought) by those who were at the Holy War; tho' since they are carry'd, not only by their Descendants, but to shew the Rise of vertuous Treasurers, Trustees, Customers, &c. Note, they are ever of Metal, and when blazon'd (according to the Custom of Foreign Heralds) should be expressly said to be *Or*, or *Argent*. *Chassaneus* gives it for a Rule, that when a Field or Charge shall contain above eight *Bezants*, so plac'd as to fill the same equally on all Points, representing, in a manner, a promiscuous strewing over the whole, that then you should term such Field or Charge *Bezanté*, i. e. *Bezanted*, or full of *Bezants*; for if there were ten, twelve, fifteen, or more (as in the Arms of *Zouch-Bridgman*, and others I could name) confin'd to any particular Form of Position, then must the Number and Form be particularly mention'd otherwise it is no Blazon sufficient to instruct the Draught. Thus the *Display*. The *Dictionary* to it adds as follows: *Bezants*, or *Besants*, by these are understood certain round and flat Pieces of Bullion, without Impress, being suppos'd to be the Money of Old *Bizantium*, now *Constantinople*, whence they have that Name. *Monsieur Baron* renders them in *Latin*, *Bizantiis nummis*; but Sir *George Makenzy* from *Chassaneus*, and other Authors, calls them *Bezantæ*; the *French* say *Besant*: With us they are

E

always

always said to be of Gold, but Foreigners have them of Silver also. *Plate I. Fig. 19.*

BEZANTY, a *Cross-Bezanty*, that is, a Cross made of those Pieces of Money formerly call'd *Bezants*, being Pieces of Gold of *Constantinople*, otherwise call'd *Bizantium*. This Cross, by *Upton*, is call'd *Crux Talentata*, that is, a Cross made of Talents; and therefore he says, the Colour of the Talents is never to be mention'd in Blazon, because they are always suppos'd to be of Gold. The *French* Heralds call this Cross *Besantee*, for the Reason above, and from them we have the Name.

BILLETS, in *French* *Billetes*, of which the *Dictionary to the Display* says thus: "These *Guillim* would perswade us to be *Billet doux*; but *Tresor* *Hera'dique*, says, most Authors take them for Bricks; and accordingly Sir *George Makenzy* in his *Science of Heraldry*, tells us, that many *English* Families settled in *France*, bear them to denote their Extraction from *England*, where so much Brick is made; and, together with *Monsieur Baron*, and others, renders them in *Latin*, *Laterculi*. Mr. *Gibson* has *Plinthides*; from *Chiffletius* and *Uredus* in *Brienne*, *Chasteau-Villain*, and *Eu*; a Term borrow'd from their Form." These are the Words of the *Dictionary*, from those Authors. But *Colombiere*, inferior to none of them, mentions *Briques*, or Bricks separately from *Billets*, and tells us, that the difference between them is, that the *Briques* are drawn so as to represent their thickness, whereas the *Billets* have only a flat Superficies, which plainly shows, that the *Billets* represent no other than Letters, whether of Love or otherwise, or such like folded Papers, the Word importing so much in *French*, and therefore it is the Stranger that *Tresor Heraldique* should make them Bricks, when the

Term

Term has no such signification. As for *Mackenzys*'s Notion of *English* Families in *France* bearing them to show their Descent from a Country where much Brick is made, that might as well suit any other Country, and *England* has never been known in the World, or taken Notice of for making of Bricks; so that the *Latin* Name of *Laterculi* is certainly proposterous; that of *Plinthides* may pass, as implying nothing but the Form. *Plate I. Fig. 20.*

BILLETE', or *Billey*, the first *French*, the latter *Angliciz'd*, signifies that the Escutcheon is all over strew'd with Billets, the Number not ascertain'd, for if it be, then the said Number must be express'd, and their Position, and the Term *Billey* is not us'd. As to the *Latin* of it see what is said under *Billets*.

BIRDS of all Sorts are much us'd in Heraldry, and are according to their several Kinds made to represent the Contemplative, and the Active Life; because some of them are tame and familiar among Mankind, as Cocks and Hens, Pigeons, Turkeys, Geese, &c. the others which are wild, and of a savage Nature, flying the Company of Men, resembling the Eremites or Anchorites, who withdrew from all human Society, living in the World, as if they did not belong to it, their Thoughts being rais'd above it, and united to God by continual Contemplation. Birds also in general are the Emblem of Liberty, which is what they value above all Things. The ancient Pagans were wont to make Birds the Tokens of the good or ill Success they were like to meet with in their Undertakings, being principally us'd in their Auguries and Divinations taken from their Flight or Eating. They may be also taken for the Hieroglyphick of Expedition, Readiness, Swiftmess, and Fear, of which more shall be said in particular under some of the

principal Sorts that are us'd in Heraldry, where we shall also see their several Postures, and the proper Terms given them. But this is here to be observ'd, that tame Fowls are not so honourable in Coat-Armour as the wild and ravenous, and above all the Eagle, as King, or Queen of all the rest. The Feet of Fowls, says *Heylin*, are in some whole, or conjoyned, in others divided. The wholefooted do, in a sort, resemble the Palm of Man's Hand, and are therefore in *Latin* call'd *Palmipedes*. Such as the Swan, Goose, Duck, and for the most Part all River Fowls. But here I hold it necessary, entering in this Discourse, to set down some general Rules or Notes concerning the bearing of Birds or Fowls, that the Reader may know, whether to resort for a Resolution of such Doubts as may arise touching their bearing. Fowls or Birds are of more worthy Bearing in Coat-Armour, than Fishes, because they do more participate of Air and Fire (the two noblest and highest Elements) than of Water and Earth. All Fowls of whatsoever Kind, must be born in Coat-Armour, as is best fitting the Propriety of their natural Actions, of going, sitting, standing, flying, &c. otherwise such Armory shall be said to be false, because Art imitates Nature as far as it can. All Birds are muster'd under the Name of Fowls, as under their *Genus*, or General, and so may seem (after a sort) to be one. Nevertheless, in their Species, or several Kinds, they differ much, touching their particular Qualities; for some of them are Simple, but others Subtile; some Solitary, some Sociable; some Melodious, some Articulate, some Docible, some Dotish and Indocible; some of long continuance, and some only for a few Months lasting. *Leigh* says, That Birds in an Escutcheon shall be numbred unto them, and if they exceed that Number, then they shall be said to be *sans*
Number,

Number, and shall be so blazon'd. But *Chassaneus* saith, that they shall be number'd unto sixteen. Concerning the Beaks or Bills, and Feet of Birds, most Armourists finding them to be of a different Colour from the rest of the Body, do term them all generally *Membred*; but under Reformation of the Skill, I hold, that as there is a difference in the Nobility of Birds, so ought they to have distinct Terms of Blazon; so that all those that are either whole-footed, or have their Feet divided, and yet have no Talons, should be term'd *Membred*; but the Cock, and also all Brds of Prey, should be termed in Blazon, *Armed*; forasmuch as Nature has assigned the Cock (being a Bird much addicted to Battle) Spurs, and to the Birds of Prey, sharp and hooked Beaks and Talons, not only for Encounter and Defence, but also to seize upon, gripe, and rend their Prey, and are to them as Teeth and Claws unto Lyons, Tygers, and other fierce Beasts; where the Things are like the Reason is like. It is generally observ'd, that among Fowls of Prey the Female is the noblest and most hardy, which Nature did so provide, because (besides her own Sustainance) the Care of feeding her Young doth especially lie on the Female, and therefore if she should be timorous, or cowardly, she would not be able to provide Food for herself and them. Such Fowls (saith *Upton*) as either in respect of their Uniformity do never change Colour naturally, or by Nature are diversly colour'd, shall be only nam'd in Blazon, and no mention made of their Colours, but shall be term'd *Proper*; unless they either in Part, or in Whole, be born of some other Colour than is natural to them. In the blazoning of Fowls much exercis'd in Flight, if their Wings be not display'd, they shall be said to be born close, as, *He beareth an Eagle, Falcon, Swallow, &c. close.* In short, the meaning of

this Rule is, That whenever you find a Bird in an Action, or Posture, to which Nature doth not, for the most part, incline it, that Posture you must name, otherwise you need not. As in other Creatures, so in Fowls also besides the whole Bearing, the Parts or Members are also usually born in Coat-Armour; as the Heads, Wings, Feathers and Legs; and both *couping* and *crazing* are as incident to the Parts of Fowls, as of those Terrestrials.

BLANCH-LYON, the Title or Designation of one of our Pursuivants at Arms; in *Latin* it may be *Armorum servulus, quem a Leone dicunt albo*:

BLAZING-STAR. See *Comet*.

BLAZON, or *Blason*, is an obsolete Word signifying (as Mr. Nisbet, an ingenious *Scotch* Author, in his Treatise upon *Cadency* informs me) the blowing or winding of an Horn, and introduc'd as a Term in Heraldry, from an ancient Custom the Heralds (who were Judges) had of winding an Horn at Jufts and Tournaments, when they explain'd and recorded the Atchievements of those Knights Sporters. The Word, through Custom, is now brought to signify Description; for to Blazon, is to describe the Things born in Arms, as they ought, with their proper Significations and Intendments. The Ancients render'd it by *Blasonia*, Mounfieur Baron has *Nobilium vel Gentilitiorum Scutorum explicatio*, and you may say, *Descriptio, seu Recitatio*. Dictionary to *Guillim's Display*.

BLAZONRY the same as *Blazon*.

BLOOD OF OUR SAVIOUR, (Knights of the Order of the) in *Mantua*. This Order was first Instituted *An. 1608*. The Author of it was Duke *Vincent Gonzaga*, when the Marriage was solemniz'd between his Son *Francis*, and Lady *Margaret*, Daughter to the Duke of *Savoy*. It consisted of twenty Knights, whereof the *Mantuan Dukes*

were Sovereigns; and was allowed by Pope *Paul* the Fifth. The Collar had Threads of Gold laid on Fire and interwoven with these Words; *Domine Probaſti*. To the Collar were pendent two Angels, ſupporting three Drops of Blood, and circumscrib'd with; *Nihil iſto triſte recepto*. It took this Name, becauſe in St. *Andrew's* Church in *Mantua*, are ſaid to be kept as a moſt precious Relique, certain Drops of our Saviour's Blood, with a Piece of the Sponge.

BLUE-MANTLE, another Title of a Purſuivant at Arms, render'd by *John Gibbon* Blue-Mantle, (in the Title Page of his *Introduction ad Latinam Blazoniam*) *Armorum ſervulus, quem a Mantelio dicunt cæruleo*.

BOATS of ſeveral Sorts we find us'd in Heraldry in other Countries, but in ours I know not of any.

BONNET, The true *French* Word, become *Engliſh* by Uſe, is a Cap, of which there are two many Sorts to diſtinguiſh them, and ſeveral us'd in Heraldry; but the moſt uſual Acceptation of the Word is for a Cap or Bonnet worn within a Coronet.

A BORDER, or *Bordure*, the firſt the *Engliſh*, the latter the *French* Name, of which the *Display* ſays thus, The next Ordinary in courſe, which is the *Border*, as we and the *French* Term it, *i. e.* a *Bordure*, for as you may obſerve by the Cut, it borders round, and as it were hems in the Field. The *French* reckon this the ninth among their twelve honourable Pieces; but what is very remarkable, our *Engliſh* Heralds will by no means admit it as ſuch, but only as a Difference, though they do allow of its Diminutive, the *Orle*, as ſuch. But as both *Mackenzey* and *Nisbet* have very well obſerv'd, they are miſtaken, for 'tis an Ordinary, and a principal

cipal Figure, not only in *France* and *Scotland*, but in *England* too; therefore *Guillim*, *Leigh*, and other Writers should have better consulted their Books of Ordinaries before they had writ so positively. Thus in the *Display*. In the Dictionary to it, is added what follows; *Bordure* is a *French* Word signifying a Border, the Ancients express'd it in *Latin* by *Bordura*. *Cambden* as *Mr. Gibbon* observes, uses *Limbus*, in *Stuart's Arms*. *Chiffletius* the same in new *Burgundia* and so *Uredus* in *Crubeck*, &c. but in *Dreux* and *Norimberg*, he uses *Margo*, and *Instita* in *Savoy*. *Monsieur Baron* has *Margo extimus*; but *Peacham* has *Fimbria*, which considering its genuin signification, is the more proper Word. Having given the Words of this Author, I cannot but observe, that Work has many, which I take to be Errors of the Press, as often happens when Writers cannot attend to correct them; for in this Word it is said in the *Display*, that Border is *English* and *French*; and yet in the Dictionary *Bordure* is given for the *French*, which is the right; then again as we see above in the Words from the *Display*, it is said a *Border*, i. e. a *Border*; which plainly shows it to be an Error of the Press, for had the first been a *Bordure*, all had been proper: Again, as to what is said of the *French*, reckoning this the ninth of their twelve honourable Pieces, that may perhaps be a Mistake like the other of Twelve instead of Ten, for *Columbiere* makes no more honourable Pieces, or Ordinaries. *Plate I. Fig. 21.*

BORDURED, or *Bordered*, the latter more agreeable to the *English*, is that which has a Border above it, as above describ'd, which some in *Latin* have call'd *Borduratus*, Latinizing the *French* Term, and others *Fimbriatus* using the proper *Latin* Word. The *Bordure*, *Columbiere* says, is the Symbol of Protection, Favour and Reward, and, as such,
Kings

Kings bestow it on those they have a Value for, as a sure Defence against their Enemies.

BOTONÉ, a *Cross Botoné*, terminates at each End in three Buds, Knots or Buttons, resembling in some Measure the three leav'd Grass; on which Account *Segoing*, in his *Tresor Heraldique* terms it, *Croix trefflee*. *Baron* has *Globosa crux*; and *Gibbon*, the better to explain the Form, *Crucem ad singulas ejus extremitates in tres gemmas vel nodos, pro trifolij specie terminatam*. 'Tis the Badge of the Order of *St. Maurice*; so the Editor of *Guillim*.

BOULTING is the Term us'd for reusing, or driving a Coney from its resting Place.

BRACE is the Term us'd to signify a Couple of Bucks, Foxes or Hares.

BRANCHED is any thing spread into Branches.

BRAZED, is a Term I never meet with, but to describe three Cheverons, one clasping another; it comes from the *French* Word *Bras*, an Arm, Mens Arms being often folded within one another.

BRE'TESSE, or *des Bastonnades*, the *French* thus term what we call Imbatted, Counter imbatted, that is, imbatted on both sides. In the *Latin*, *Utrimque pinnatus*, is very expressive. *Dict. to Guil.*

BRIDGES have also a Place in Heraldry, which the Bearers may have formerly obtain'd for their Arms, either for having been the Founders of them, for the Benefit of the Publick, or for having perform'd some notable Exploit on a Bridge, like the famous *Horatius Cocles*, who defended a Bridge at *Rome* against the Enemy till it was broke down behind him, and then to save himself, leaped into the River, by which means he prevented the taking of the City; for which he might with Justice have born a Bridge on his Escutcheon, but that such Things were not then brought
into

into common use. There are many Instances of such Bearings, of which this one may serve here : The Family of *Trowbridge* of *Trowbridge*, bears *Or*, on a Bridge of three Arches in Fess *Gules*, masoned *Sable*, the Streams transfluent *Proper*, a Fane *Argent*. This seems to have been given to the Bearer thereof, as an Allusion to his Name of *Trowbridge*, *quasi Throwbridge*, with respect to the Current and Fall of the Streams passing through the Arches.

BRIMMING is the Term us'd for the Boar going to couple or ingender.

BRIQUES, or *Brick* are square as well as the *Tablets* and *Billets*, but differ from them in that they show their Thickness, which the others do not.

BRISE', in *French* is broken, and in their way of Blazon implies an Ordinary that has some Part of it broken off.

BRISURE is the *French* Word for what we call Differences, us'd to distinguish between the elder and the younger Families in Coat-Armour; so call'd from *Briser*, to break, because they seem to break the principal Figure on which they are born. *Baron* in *Latin* gives it the Name of *Adscititia sectio*, and *Mackenzey* terms them *Diminutiones, vel discernicula Armorum*. See more of it under the Word *Differences*.

BROCKET is the Name of the young Stag the second Year.

BROCKET'S SISTER is the Term us'd to express an Hind in the second Year of her Age.

BROKEN is the Term us'd to signify a Deer being open'd or cut up.

BRONCHANT is surmounting, or appearing, as *Bronchant sur le tout*, standing out or showing itself over all; as when the Escutcheon is *sémé*, or strew'd all over with *Fleurs de liz*, or the like, and
over

over them a Beast, or other Things, which seems to cover so many of those Things the Escutcheon is supps'd to be strew'd with all over; but that they are hid by that other Bearing which stands before them.

BROOM-FLOWER (Knights of the Order of the) in *France*. The Holy St. *Lewis*, King of *France*, being in the nineteenth Year of his Age put into the Possession of the Government, till then administer'd, in his Minority, by his Mother; and that same Year marrying *Margaret*, Daughter to *Raymund Berengarius* at the City of *Sens*, to honour the Coronation of his Royal Consort, he then and there instituted the Order of the *Broom-Flower*. This is not the common Broom usually growing in *England*, but another sort, very frequent in *Spain*, and those Parts of *France* adjoining to it, and by the *Spaniards* call'd *Esparto*, in *French* *Genesl*. It grows not so high, nor with so thick a Stalk as ours, and bears a little narrow Leaf; the Flower is yellow, and has a long Husk, and it thrives best, or rather grows no where but on poor barren Ground. The Holy King made choice of this Shrub, as being the Emblem of *Humility*; and therefore the Motto of the Order was, *EXALTAT HUMILES*. The Collar of the Order was made up of Broom-Flowers and Husks, artificially represented to the Life in Enamel, intermix'd with *Flower de Luzes* of Gold, set in open Lozenges enamell'd white, chain'd together, and at it there hung a *Cross-Florence*, as the *Heralds* term it, of Gold. St. *Lewis* himself was the first that receiv'd the Order at the Hands of *Walter*, Archbishop of *Sens*, on the Eve of the Coronation of his Queen. The Knights wore a Robe of white Damask, with a Violet-colour Hood. No certain Number of them was determin'd, but it was left at the Will of the Sovereign Kings of *France*.

Very

Very little is to be found concerning this Order, which was not of any long standing.

BROWANTLIER is the Term expressing the first Branch of the Horn of a Hart, or Buck, that shoots out from the Beam, or main Horn, next the Head.

BUCK OF THE FIRST HEAD is the Term to express a Buck in its fifth Year.

BUCK, or *Great Buck* is the Term us'd to express the Buck in its sixth Year, and after.

BUCKLER. See *Shield*.

BUR was a broad Ring of Iron behind the Hand, or the Place made for the Hand on the Spears formerly us'd at Tilting, which Bur was brought to the Rest, when the Tilter charg'd his Spear; serving there to secure it, and make it the more easy.

BUR is the Term us'd to express the round Roll upon each side of the Head of a Stag, or Buck, whence the Horn shoots out, being as it were the Root of it.

BURELLE', is a *French* Term, which *Colombiere* tells us is, what we should call Barry of ten Pieces, and is to be understood in *French* Blazon, without any Addition to explain it; but if there be more Pieces then the Number must be express'd; and the Pieces in *Burellé* must be even Numbers, for if there be an odd Number, so that the Field has more Parts than are in the Charge, then those Pieces charg'd on the Field must be mention'd by the Name of Trangles.

BURGONET, a sort of Steel Cap formerly worn by Foot Soldiers in Battle; but why so call'd I do not find, unless it might be from the *Burgundians* wearing them,

BUSH is the Tayl of a Fox.

C.

CABLE'. See *Corded*.

CABOCHED, or *Cabossed*, from the French *Ca-boche*, signifying, a Head, tho' little us'd now in that Language, but in Heraldry is us'd when Beasts Heads are born without any Part of the Neck, full fac'd. Mr. Gibbon in *Latin* renders it *Cervorum, vel Taurorum ora*, Harts or Bulls Heads cabossed, to justify which he quotes *Chiffletius*, who has *Leopardorum restra*, or *Leopardorum Ora*, blazoning the Arms of Stanley, *In Scuto Argenteo, Taniam obliquam cyaneam, tribus cervinis oribus impressam aureis*; but as this will not do so well where the Horns are of another Tincture, he has *Tria cervina capita Argentea (ora obvertentia) quibus cornua sunt aurea in parma nigra*, for *Cavendish*. Dictionary to *Guillim*.

CABRE', this is a French Term signifying erect. *Monseur Baron* has *Chevol cabré*, we should say an Horse Saliant, or erected on the hind Feet; in *Latin*, *erectus*, or *saliens*, might serve. *Ibid*.

CALATRAVA (Knights of the Order of) in Spain. This Order was instituted at *Calatrava*, a Town in the Kingdom of *Toledo*, abandon'd by the Templars, to whom the Defence thereof belong'd, on the Approach of the Moors, and made good by *Raymund* the Abbat of *Pisuria*, and the *Cistercian* Monks, Anno 1157. For the future Preservation and Defence whereof they ordain'd this Order; which in Process of Time grew to such a Height, that besides eight fair Priors, they enjoy'd in Spain at least sixty

sixty one Towns and Castles. The Knights of it wear for their Habit, a white Robe, with a red Cross upon their Breasts, confirm'd by Pope *Alexander* the Third, *Anno* 1164. under the Discipline of the *Cistercian* Order. Their principal Residence is at *Castel Cove*, and they are bound by their Order to serve in the Wars against the Infidels; upon which Service they sometimes appear'd in the Field to the Number of three Hundred.

CALF is the Name given to the Young one of the Stag Kind the first Year.

CALTRAPS, in *French* *Chausse-trapes*, whence doubtless the *English* Word came by Corruption; and yet Mr. *Gibbon* would have them call'd *Gal-traps*, because they are Irons so pointed every way, that wheresoever they are thrown down, one Point stands up, intended to lame Horses, when spread in the Way where Troops are to March, but tho' that be their use it is a very odd Fancy to compose the Name of Gallings and Traps, when it is very well known to be *French*. *Boswel* terms them *Murices* and *Tribuli*, but for as much as both those Words do signify other Things, it is requisite to add *Instrumenta bellica*, for Distinction sake.

CALVARY, a *Cross* *Calvary*, so call'd because it resembles the Cross on which our Saviour suffer'd on Mount *Calvary*, and is always set upon Steps. *Leigh* blazons it, set on Degrees. *Plate* I. *Fig.* 22.

CAMELS are somewhat rare in Coat-Armour; as being Strangers to *Europe*, yet they are wonderful Creatures for enduring Hunger and Thirst, and carrying great Burdens through the Deserts of *Asia*, and *Africk*. *Azure*, a Camel *Argent*, is born by the Name of *Camel*, in Allusion to the Name; but this might have been a proper bearing for such as formerly went to the Holy Wars.

CANEL-

CANELLE', vid. *Invested*.

CANTON, is a *French Word* signifying a Corner. The Book of *St. Albans*, *Cambden*, and *Uredus*. call it *Angulus*, and *Gibbon* thinks *Angulus quadratus*, *dexter and sinister*, is significant for both our Canton *dexter* and *sinister*. *Uredus* he informs us, doth also use, *Quadrans Angularis*. He himself blazons the Coat of *Sutton*, *Scutum muris Armenij vellere, simulque quadrante angulari dextro nigro, decoratum*: or thus, *Scutum Argenteum Pontici muris maculis interstinctum, & in dextro Angulo quadrate nigrum*. Or thus, *Ad dextram colore Nigro quadrate angulatum*. But then taking *Quadra* to be a better Word than *Quadrans*, he useth that in his Blazon of *Sir Stephen Fox's Arms*, viz. *Clypeus argenteus, maculis Armenij muris interstinctus, cui imponitur Tignum cæruleum, tribus vulpinis Capitibus aureis Collum laceris impressum, itidemque (ad dextrum Angulum) Quadra cyanea Lilio Gallico decorata*. This Figure is one of the nine honourable Ordinaries, and of great Esteem. *Dict. to Disp. Plate I. Fig. 23.*

CANTONNEE', is also a *French Word*, and us'd by them to express the Position of such Things as are born with a Cross, &c. between, which the Scots for the generality imitate, when we say, a Cross between four Scollaps, &c. they say, *De Gueles a la Croix d'Argent, cantonnée de quatre coquilles de mesme*. The Book of *St. Albans*, and *Uredus*, saith *Gibbon*, renders it *Angulatus*, which *Baron* also hath, and *Stipatus*. 'Tis my Opinion, *Crux inter quatuor*, &c. is as expressive, *Ibid.*

CAPUCHON is an Hood, and differs from *Chapperon*, in that it is not open as the other is, but all clos'd every way.

CARBUNCLE, or *Escarbuncle*, one of the precious Stones. The Ancients drew it in the Form represented in *Plate I. Fig. 24*. Meaning to express by

by the Beams or Rays, which Issue from the Center, which is the Stone its transcendent Lustre, *Gibben* from *Uredus* and *Chiffletius* calls it *Carbunculus linearis*, by the latter Word meaning those Lines or Rays.

CARDINAL, the Pope being the Sovereign Bishop among all that profess the *Roman* Catholick Religion, and accordingly having an universal Charge to attend, cannot so well apply himself to the particular Duties of his own peculiar Diocese, which has been always that of *Rome*; for this Reason a certain Number of Bishops, Priests, and Deacons have been appointed as his Vicars or Coadjutors. The Bishops exercis'd the Episcopal Function in the District of *Rome*, instead of the Pope, and had each of them a peculiar Church within the Compass of the Diocese. The Priests were Titular Parsons of the Churches in the City, and had the Cure of Souls, as Curates now have; and the Deacons had Charge of some Churches and Chapels of Devotion, which they held as Deaconries, and were to be assisting to the Pope, when he officiated in Publick. These three Sorts were call'd *Cardinati*, or *Cardinales*, to denote that they were the first or Chief over the rest, and that all the Affairs of the Diocese were under their Direction: and forasmuch as the Priests and Deacons of some other Cities took upon them the Title of Cardinals, to distinguish themselves from other Priests and Deacons that were subordinate to them, the Popes ordain'd, that none but those they had chosen should be honour'd with the Title of Cardinals, which has been strictly observ'd ever since throughout all *Italy*. In process of Time those Dignities grew into great Esteem. The Popes began to rely entirely on them, placing them in all Posts of Trust, in Courts, and Congregations, and referring to them the most important

Spiritual and Temporal Affairs, so that, by degrees, they are arriv'd to be the first of all the Clergy. But that which raises them above Bishops and Patriarchs is the Power they have during the vacancy of the See, their having the Right to chuse a new Pope, and being themselves the Persons on whom that Election falls. These high Prerogatives have gain'd them the Title of Princes of the Church; and as such few Princes in *Italy* contend with them for Precedence, being reckon'd little inferior to crown'd Heads; and for this reason the Popes have thought fit that they should be clad in Scarlet; especially upon publick Occasions. *Innocent* the Fourth was the first that gave them the Red-Hat. At the Council of *Lyons*, in the Year 1244, *Boniface* the Eighth granted leave to the Secular Cardinals to wear the Scarlet Robe, when the Popes began to wear White. *Paul* the Third gave them the Red-Cap; and lastly, *Gregory* the Fourteenth allow'd the Religious Cardinals to wear it, but that they should still be cloath'd in the Colour of their Order. The Pope is to be cloath'd in White, to denote, that his Life is to be more pure and unspotted than that of other Christians. Scarlet is the Colour of Kings and Emperors, but that Colour was given to Cardinals to put them in Mind that they are always to be ready to shed their Blood for the true Faith; and therefore they wear Red Garments on common Days, that being the true colour of Blood; and on Days of Sorrow they put on Violet, or Purple, which is more dark and mournful. The Religious Men that are made Cardinals have hitherto kept the Colour of their Order on their Garments, and they are only allow'd the scarlet Hat and Cap to distinguish them from other Prelates. The Number of Cardinals was not always the same, some pretend that there were only 25 of them during the first Ages,

and that *Rome* being divided into 25 Parishes, they were the Curates or Pastors of them : But not to go so far back, it appears that they were along time fix'd at 53, viz. 7 Bishops, 28 Priests, and 18 Deacons ; their Employments were as has been said before. This Number has been much diminish'd when Popes neglected to create new ones in the Place of the deceas'd. Thus when *Nicholas* the Third was chosen Pope there were but eight Cardinals ; and a little before the Death of *Alexander* the Fourth there were but four : But, on the other hand, in the Pontificate of *Pius* the Fourth, there were 74. This varying in the Number prevail'd with *Sixtus Quintus* to fix the Number at 70, in Memory of the 70 Elders mention'd in Scripture ; and he order'd that there should be 6 Bishops, 50 Priests, and 14 Deacons, which Number has continu'd to this Day. The Bishops have each of them a Church in the Territory of *Rome*, the Priests have their Titles in the City, and the Deacons their Deaconries within the same. The Jurisdiction of the Cardinal Bishops in the Place where it is seated is truly Episcopal ; but they are not oblig'd to Residence. That of the Cardinal Priests and Deacons is almost Episcopal, but extends no farther than the Church and Sacristy. They have there an Episcopal Seat under a Canopy, like Bishops, they there solemnly give the People their Blessing ; they have the Collation of Benefices, if the Churches are Collegiate. The Creation of Cardinals is wholly in the Pope ; who communicates the same to the other Cardinals, and they give their Approbation. The new created Cardinals that are at *Rome*, go the same Day to visit the Pope who puts the Red Cap on their Heads, they Kneeling, and the Master of the Ceremonies puts on their Rochet, then having taken off the Cap, the new Cardinal kisses
the

the Pope's Foot and Hand, and then they rise and the Pope embraces them ; after which, when the Pope gives them Audience they sit down and are cover'd. The Red-Hat is afterwards given them in a publick Consistory, on their Knees, and then they go to Church and *Te Deum* is sung. The Pope performs the Ceremony of shutting their Mouths in a private Consistory, and they are open'd again in the same manner a few Days after. These two Ceremonies only denote, that by the first they are to be Silent, and not vote in Consistories and Congregations ; and by the latter, that Inhibition is taken off, and that done, he gives each of them a Title of Bishop, Priest, or Deacon, putting a Gold Ring on their fourth Finger, to signify their being marry'd to the Church. The Cardinals that are absent when chosen have the Cap sent them, and it is set on their Head by the Sovereign in whose Dominions they reside. As for the Red Hat, and the other Ceremonies, they cannot be perform'd any where but at *Rome*, for the Hat must be given by the Pope himself, and the Title after the Ceremonies of shutting and opening the Mouth. Thus many Cardinals dye without ever receiving the Red Hat, because they have never been at *Rome*.

CARMELUS (Knights of the Order of our Lady of Mount) were instituted by *Henry the Fourth* call'd the Great, King of *France*, in Honour of the Blessed Virgin *Mary*, under the Denomination of *Mount Carmelus*, and incorporated into the Order of Knights of *St. Lazarus of Hierusalem*, which being much ancients and founded in that Holy City will be particularly spoken of in its proper Place. This Order of *Mount Carmel* consisted of an hundred Gentlemen all *French*, who were to attend the King's Person in his Wars, and had therefore sufficient Revenues assign'd them.

Pope *Paul* the Fifth confirm'd it by his Bull in the Year 1607. and granted that the Great Master should have a Pension of 1500 Ducats, or 6000 Livres, and every Knight 500 Ducats, or 2000 Livres, to be levy'd out of the Benefices of *France*. The Great Master was created by the King's putting about his Neck a Cross of Gold hanging by a Ribbon of Tawny Colour, and then vesting him with the Cloak having the Cross of the Order upon it, and granting him full Power to raise the said hundred Knights, but not to exceed that Number. The Seal of the Order has on the one side a Knight arm'd at all Points, and his Horse barded, before him a Shield, and a naked Sword in his Hand. About the Ring are these Words. *The Seale of the Military Order of the Blessed Virgin Mary of Mount Carmelus, and of St. Lazarus of Jerusalem.* On the Reverse the Arms of the Great Master, within the Order of *St. Michael*, and about it, *N. Great Master of the Military Order of the Blessed Virgin Mary of Mount Carmelus, and of St. Lazarus of Jerusalem,* and the Date of the Year. The Statutes of the Order were, 1. The Residence of the Order to be fix'd at the King's Pleasure. 2. None to be admitted to it but *French* Gentlemen of four Descents by Father and Mother. 3. The Blessed Virgin to be Patroness, and her Feast yearly Celebrated on the 16th of *July*. 4. The Knights to abstain from Flesh all *Wednesdays* in the Year, and to say the Office of our Lady, or the Rosary. 5. The Knights to wear on the left side of their Cloaks, a Cross anchored of Tawney colour'd Velvet, or Sattin, in an Orle *Argent*, in the midst whereof, in a Circle, the Image of our Blessed Lady, incompass'd with Beams of Gold embroider'd. They are to wear about their Necks an anchor'd Cross of Gold, with the Image of our Blessed Lady enamell'd on both Sides

Sides of it, and hanging at a Tawney colour'd Silk Ribbon. 6. They may marry twice, and no more, whereof once to a Widow of but one Husband, and they are to vow and observe conjugal Chastity. 7. No Bastards to be admitted into the Order, nor any before eighteen Years of Age, and to receive the Blessed Sacrament before Admittance. 8. Only the Great Master may dispence with some young Gentlemen above seven, to be his Pages. 9. The Knights to fight in Defence of the Catholick Religion, when commanded by the Pope, the King, and the Great Master. 10. The Great Master after having been nominated by the King to procure his Confirmation from the Pope, before he A&S. 11. The most Christian King to have the Nomination of the Great Master.

CASED, is the Term us'd to express the Fleaing or bowelling of a Hare.

CASQUE, the *French* Word for an Helmet, in *Latin*, *Galea*.

CASTLES are the Emblems of Grandeur, and Magnificence, because they surpass other Houses in Beauty, Strength, and Magnitude. They also denote Sanctuary and Safety, because they not only secure the Persons and Goods of their Owners, but also their Friends and Neighbours who retire into them to avoid the Persecution of their Enemies. They are also a Curb to seditious People, and mutinous Towns that are under their Command. Kings and Heralds of Arms have been wont to give *Castles* for their Arms to such as have reduc'd them by main Force, or been the first that mounted their Walls, either by open Assault, or by Escalade. They may also be given for Arms to those who have built them, or to one that has defeated or taken Prisoner some Enemy of Note that bore them in his Banners, or Shield. *Guillim* tells us, That when the Archi-

ecture or Masonry extends itself all over the Field, from the one side of the Escutcheon to the other, then it must be nam'd a *Castle*. However, there does not appear to be any Necessity that it should touch both the Sides, because that, as he represents it, rather looks like some Part of a Castle than a whole one; it may suffice that it fills up most of the Field and comes near to the Sides, when it shows more like an entire Structure. All other Particulars belonging to it are to be mention'd, as in the Instance he gives us of the Arms granted by *William Cambden*, *Clarencieux* King of Arms, *Anno 1602*, to *John Frear* of *London*, Doctor of Physick, being *Sable*, on a Cheveron, between three Dolphins, *Argent*, three Castles tripple tower'd of the Field. How agreeable to the Rules of Armoury to give a Physician Castles for his Arms, is left to others to judge.

The CAT is the Emblem of *Liberty*, because it naturally hates to be shut up, and uses all Endeavours to break out, and therefore the ancient *Alans*, *Burgundians*, *Suevians*, bore a Cat in their Banners, to show that they could not endure Servitude. This Beast is also very bold, daring and cruel to its Enemies, and never gives over till it destroys them, if possible. It is also watchful, dexterous, swift, pliable, and has such good Nerves, that if it falls from a Place never so high it still lights upon its Feet; and therefore may denote those who have so much Foresight, that whatsoever befalls them they are still upon their Guard. *Argent*, three Cats in *Pale Sable* is the Coat of the Family of *Keat* of *Devonshire*. Cats are always to show both their Eyes, and both their Ears, that is, to be full-faced, and not to show only one side of it.

CENTAUR is an imaginary Creature, half Man and half Horse, being a Poetical Fiction, or rather proceeding from the Mistake of those People who
first

first saw a Man on Horseback, and not knowing the Use of Horses, thought they had both been one Animal, of which bearing, tho' mention'd in general by Heralds, I do not find any particular Instance.

CERCELEE', a *Cross-Cercelee'*, is a Cross that opening at the Ends turns round both ways. This the late Editor of *Guillim* says, *Leigh* calls *Sarcele*, and it is to be believ'd he means the same, but the Crosses represented by those two Authors differ very much, for that the first of them gives, turns quite round in a Ring, whereas that in *Leigh* turns but a little way, like the Flocks of an Anchor. *Colombiere* calls this *Croix ressercellee'*, and in his Draught plainly distinguishes between it and the cross anchor'd, which, as has been said, has but a little rounding, whereas this we speak of turns quite round. This Cross *Cercelee'* or *ressercellee'*, *Upton* in *French* calls *recercellee'*, and in *Latin* he gives it the Name of *Crux inversa*, because, says he, they turn every Way like a Ram's Horn, which shows the turning to be much more than that of the Flock of an Anchor. What reason the Editor of *Guillim* might have to blazon the Coat of *Monceux* from *Gibbon*, *Gules a Cross cerceleé*, when that Authors Words are, *In solo rubro crux anchorata aurea*, I know not; for without doubt the Cross anchored, and the Cross *cerceleé* are different, as is shown above out of *Colombiere*, and for the more Distinction, besides representing them severally, he says, the Cross *resserceleé*, was the Bearing of *Marcilly*, once Marshal of *France*, and the Cross *ancrée* or anchor'd of several others whom he there Names. Of this Notice is also taken under the Word *anchor'd*, But it is necessary to repeat it, to prevent the confounding of these two Terms, for it is proposterous to

represent two different Things in the Draughts, and to make them Synonimus in the Description.

CERCLE, a *French* Term, in *English*, within a Circle, or Diadem, or having a Diadem. In *Latin* *Diadematus*.

CHAPPE', this, according to the true signification of the Word signifies cloak'd, from *Chappe* a Cloak, and as *Colombiere* represents it, is no other than dividing the Chief, by Lines drawn from the Center of the upper Edge to the Angles below, into three Parts, the Sections on the Sides being of a different Metal, or Colour from the rest, *Mackenzey* calls it a Chief party per Bend Dexter or Sinister, or both. *Plate I. Fig. 26.*

CHAPPEAU, says the Dictionary to *Guillim*, is the common *French* Word for a Cap or Hat; but here it is taken for an Ancient Cap of Dignity worn by Dukes, being Scarlet colour'd Velvet on the outside, and lin'd with a Fur; of late frequently to be met above an Helmet, instead of a Wreath under Gentlemens Crests. But formerly they were rarely to be found the Right of private Families, among whom they became so frequent, together with Ducal Coronets by the Grants of *Robert Cock*, Esq; *Clerencieux*, and others since him; but by his in particular. Thus that Author. But I do not find this Ducal Cap in any other call'd *Chappeau*, except in the *Display*, where it is more properly also call'd a Cap of Dignity; and *Colombiere* calls all sorts of such Caps *Bonnets*, and gives the Name of *Chapeau* to that which we properly call a Hat, and to a Cap or Bonnet.

CHAPERONNE, an old *French* Word, signifying an Hood, whence, by Way of Figure, call'd *Metonymia Subjecti*, it is become the Name of those little Shields, containing Death's Heads, and other Funeral Devices; plac'd upon the Foreheads of the

Hoses,

Horfes, that draw Hearfes at Pompous Funerals vulgarly now call'd, by Corruption *Chaperoons*, or *Shafferoons*, because thefe Devices were anciently faſtned to the Chaperonnes, thoſe Horſes uſ'd to wear with their other Coverings of Eſtate, juſt as Arms are become the Name to the ancient Devices painted upon Arms, that is Shields, &c. So the Dictionary to *Guillim*. *Colombiere* represents thoſe he calls *Chaperonnes* like Hoods to cover the Head, ſuch as Friars wear; with as much hanging down as covers the Shoulders and part of the Arms cloſ'd every Way.

CHAPERONNE', that is, Hooded, which tho' the *Chaperonne* be represented as above, is only as the upper Part of the ſame, that is, the Part for the Head, only a little turning off below, which *Baron* in *Latin* renders *Calyptratus*, from *Calyptra*, an Hood, or Veil. See a Chief *Chapperonne*, Plate II. Fig. 1.

CHAPLET. See *Crown*.

CHAPOURNET, the *French* Word for a little Hood.

CHARGE ſignifies the Figures represented on the Eſcutcheon, by which the Bearers are diſtinguiſh'd from one another; and as is ſaid in ſpeaking of the Plain Shield, too many Charges are not accounted as honourable as fewer. So charged ſignifies bearing ſome *Figure*, the Term, as moſt others, taken from the *French*, who call it *Chargé*. *Uredus* in *Latin* gives it the Terms of *Impreſſus*, *Exaratus*, and *Onuſtus*. *Chiffletius* has *Impreſſus*, *Exaratus*, and *Adpictus*, as alſo *Inſcriptus*. *Baron* has, *Impreſſus* and *ferens*; *Cambden*, *Scutum oneratum*, And *Gibbon* very well ſays, it may be expreſs'd, *Scutum inſignitum*, ſeu *decoratum*. Thus the *Latin* varies.

CHARGED, a Shield carrying ſome Impreſs, or Figure, is ſaid to be charg'd therewith. *Chiffletius* and

and *Uredus* use the Adjectives *impressus* and *exaratus* in many places. *Uredus* hath also *Onustus*; and *Chiffletius*, *Adpictus*, which makes it applicable indeed to the Thing born, but not to the Field; and then *Inscriptus*, which he uses in both Senses. Monsieur *Baron* hath *Impressus* and *Ferens*. *Cambden* hath *Scutum ornatum*; and, as Mr. *Gibbon* observes, you may also say, *Scutum insignitum, seu decoratum*. The French say *Chargé*. *Dict. to Guillim*.

CHAUSSE' in common Signification is Shod, and in Blazon denotes a *Section in Base*, the Line it is form'd by proceeding from the extremity of the Base, and ascending to the Side of the Escutcheon, which it meets about the Fesse Point.

Chaussé, that is, Shod, as if a Chief had Shoes, the same being a Division made in it by Lines drawn from the center of the lower Line of the Chief to the middle Part of the Sides thereof, and therefore representing Shoes, as *Enmanche* is said to represent Sleeves.

CHECKY, in French, *Eschiquetté*, is what we call Checker'd, or in Checkers, too well known to need any Description. *Upton* in Latin calls this *Scaccatum*, which *Gibbon* would rather have to be *Scacciatum*; others are rather for *Tessellatum*; Monsieur *Baron* has *Quadris contextum*, or made up of Squares, which is the most familiar Expression, tho' *Scaccatum* and *Tessellatum* look more like proper Terms of Art. *Colombiere* speaking of the Checker says thus: "This Figure is one of the most noble and most ancient that are us'd in Armoury, and ought to be given to none but valiant Warriors in token of their Nobility; for the Chesse Bond represents a Field of Battle, and the Pawns and Men plac'd on both sides represent the Soldiers of the two Armies, that move, attack, advance, or retire, according to the Will of the two Gamesters, who are the
"Gene

“Generals. This Figure is always compos’d of
 “Metal and Colour, and some Authors would have
 “it reckon’d among the several sorts of Furs, be-
 “cause formerly there were some Furs worn in
 “Checkers : But I, who am for no Innovations,
 “am not of that Opinion, because it would be end-
 “less should we admit of all the Varieties that Fur-
 “riers are pleas’d to invent. When all the Escut-
 “cheon is checker’d, it ought generally to be of six
 “Ranges, but there is no need in blazoning to ex-
 “press the same ; only it must be observ’d, to begin
 “to blazon by the first Square, which is in chief
 “on the Dexter Side ; so that if that be *Or*, and the
 “other *Gules*, we must say, that House or Family
 “bear *Checky Or and Gules*, and so of others. And
 “when all the Shield is not checker’d, but only
 “the Chief, a Bend, a Cross, a Chevron, &c. then
 “it is requisite to mention the Number of Ranges ;
 “as also if there be less than six Ranges in the
 “whole Shield the Number ought also to be taken
 “notice of.” Thus *Colombiere* distinguishes in this
 Case, and his Account seems very Judicious, and is
 different from what we find said of the *French*, con-
 cerning this Particular in the Dictionary at the end
 of *Guillim* ; for this neither makes it necessary at all
 times to express the Number of Ranges, nor leaves
 it at Liberty never to mention them ; either of
 which might occasion Confusion, either by making
 more or fewer Ranges than properly belong to the
 Bearer. *Plate II. Fig. 3.*

CHEF, the *French* Word for a Chief, which we
 have form’d by Corruption. See Chief.

CHESSE-ROOK ; the *Latin* Term for this is,
Alvei lusorii latrunculus, or *Lusorius latrunculus*. Ar-
 gent three Chesse-Rooks, two, one, *Sable*. *Tres lu-*
sorii latrunculi, duo, unus, coloris nigri, Scuto Argenteo
adpicti ;

adpicti; or thus, *In Parma Argentea ternos alvei luforii latrunculos atros.* Dict. to Guill.

CHEVALIER is generally taken for a Knight, but in Heraldry it also signifies any Horseman arm'd at all Points; by the *Romans* call'd *Cataphraëti Equites*, now out of use, and only to be seen in Coat-Armour.

CHEVELEE' is the *French* Term to express what we call Streaming, that is, the Stream of Light darting from a Comet, or Blazing-Star, vulgarly call'd the Beard.

A CHEVRON, call'd by the same Name in *French*, from whom we had it, and is thus describ'd by *Guillim*: "A *Chevron* is an Ordinary form'd of a
" twofold Line Spirewise, or Pyramidical, the Foun-
" dation being in the dexter and sinister Base Points
" of the Escutcheon, and the acute Point of the Spire
" near to the top of the Escutcheon. This Ordinary
" is resembled to a Pair of Barge Couples, or Rafter's,
" such as Carpenters do set on the highest Part of
" the House, for bearing the Roof thereof, and be-
" tokeneth the atchieving of some Business of Mo-
" ment, or the finishing of some chargeable or me-
" morable Work. This was anciently the Form of
" bearing the *Chevron*, as appeareth by many Seals
" and Monuments yet extant, and is most agree-
" able to Reason, that as it represented the Roof
" of a House, (tho' I am not ignorant that *Leigh*
" saith, it was in old Times the Attire for the Heads
" of Women Priests) so accordingly it should be ex-
" tended to the highest Part of the Escutcheon, tho'
" far different is the Bearing thereof in these Days.
" A *Chevron* is a common *French* Word signifying a
" Couple; by *Vitruvius*, *Capriolus*; by the *Latins*,
" saith *Mackenzey*, now it is call'd *Tignum*, or *Can-*
" *therinus*; by the *Italian*, *Capriolo*, and *Caviletto*, and
" is given by Heralds to such as have supported
" their

“ their Prince, Country, or Family. The *French*
 “ place one, three, four, or five *Chevrons* at pleasure
 “ in one Field; and in this, as in many other Things;
 “ saith *Muckenzy*; the *Scots* follow them; and cer-
 “ tainly this is as proper as their saying three *Pales*,
 “ three *Bends*, and the like. The Content of the
 “ *Chevron* is the fifth Part of the Field, according to
 “ *Leigh*. But *Chassaneus* reckon’d the same among
 “ those Ordinaries that do occupy the third Part of
 “ the Field. You may have two *Chevrons* in one
 “ Field; (saith *Leigh*) but not above; and if they
 “ exceed that Number, then shall you call them
 “ *Chevron-ways*. But I suppose they might be term’d
 “ much better *Chevronels*; that is to say, minute or
 “ small *Chevrons*; for so is their Blazon more cer-
 “ tain. The *Chevron* is diversly born, as well in re-
 “ spect of the divers Locations, as of the Form va-
 “ riable thereof; for sometimes it is born on Chief,
 “ otherwhiles on Base; sometimes Enarched, some-
 “ times Reversed, sometimes Fretted, &c. Thus
 the Display. Upton calls the *Chevron*, *Signum Capi-
 tale*: The same is us’d by *Jo. de Bado Aureo*. *Spel-
 man* in his *Aspilogia* calls it *Fastigium*, and so se-
 veral others give it several Names. *Cambden* uses
Chevernus ut vocitant, that is, as they call it, to de-
 note that he does not take it for good *Latin*, but
 uses it as a fram’d Word. *Chiffletius*, *Baron*, &c.
 have *Cantherius* and *Tignum*, which *Gibbon* approves
 of. Plate II. Fig. 4.

Per-CHEVRON, or *Party per Chevron*, is when
 the Field is divided by only two single Lines, rising
 from the two Base Points, and meeting in a Point
 above, as the *Chevron* does. *Spelman* in his *Aspi-
 logia* uses the Term *Sectio fastigiata*, for that which
 he says the *French* use, *Party per Chevron*. Others
 have us’d, *Partitum ad modum signi capitalis*, and *Bi-
 partium ad modum Tigni*, or *Cantherii*.

CHEVRONEL is the Diminutive of *Chevron*, and as such contains only one half of the *Chevron*.

CHEVRONNE', or *Chevronny*, according to the way of Anglicizing it, signifie the parting of the Shield several times *Chevronwise*. *Baron* expresses it in *Latin*, *Cantheriatus*, of so many Pieces : And *Gibbon*, for *Chevronne* of six, *Gules* and *Argent* has, *Sex tigna miniata & argentea*, or thus, *Clypeum in senas equales coccineas vicissim & argenteas (pro tignorum modo) delineatum partes*. Plate II. Fig. 5.

A CHIEF, in *French*, *Chef*, is that which takes up all the upper Part of the *Escutcheon*, from Side to Side, and represents a Man's Head, and the Ornaments us'd on it by both *Ancients* and *Moderns*. It is to take up just the third Part of the *Escutcheon*, as all other honourable *Ordinaries* do, especially if they are alone on the Shield ; but if there be several of them, they must then be lessen'd in Proportion to their Number, and the same when they are canton'd, attended and border'd upon by some other Figures, then the Painter and the Engraver may be allow'd to bring them into a smaller compass, to the End that all that is represented about the *Ordinaries* may appear with some Proportion and Symmetry. *Chiefs* are very much vary'd, for they may be *couvert*, *soustenu*, *crenellé*, *surmonté*, *alaisé*, *remply*, *dentellé*, *engreslé*, *canellé*, *danché*, *nebulé*, *fleurdelizée*, *fleuronné*, *vair*, *echiquetté*, *lozangé*, *burelé*, *patté*, *frette*, *giromné*, *chaperonné*, *chappé*, *mantellé*, *enmanché*, *chaussé*, *vestu*, ou *revestu*. See these particular Words. Plate II. Fig. 6.

IN CHIEF, by this we understand any thing born in the Chief Part, or Top of the *Escutcheon*. The *Ancients* us'd in *Capite*, but in *summo* is better, I think. *Dict. to Guil.*

CHIMERA is an imaginary Monster invented by the Poets, and represented by them as having the

the Face of a beautiful Maiden, the two fore Legs and the Main like a Lyon, the Body like a Goat, the hinder Legs like a Grifon, and the Tail like a Serpent or Dragon turn'd in a Ring and standing upright. These several Shapes are said to have as many Significations; which need not be here insisted on, as not much to our Purpose, the bearing of it in Coat-Armour being very rare, tho' mention'd in Books of Heraldry.

COMBAT. See *Duel*.

CHRIST (Knights of the Order of) in *Portugal*. This Order was instituted by *Denys* King of *Portugal*, who conferred on them all the Lands and Possessions of the exautorated *Templars*, confirmed by Pope *John* the 22d Anno 1231. The Robe is a Black Caslock under a White Surcoat, over which a Red Cross, streaked in the midst with a White Line: Their Duty to expel the *Moors* out of *Betica*, the next Neighbour to *Portugal*. To which Crown they have added many gallant Countries in *Asia*, *Africk*, and *Brasil*, and so improved their own Estates, that all the Isles in the *Atlantick* do belong to them; besides the Rents of the Mine of *St. George* in *Guinea*, amounting to 100000 Ducats of yearly Income. Their whole Revenue at present is computed at 500000 Ducats, divided into 500 Commendaries.

CHRISTIAN-CHARITY (Knights of the Order of) in *France*, instituted by King *Henry* the Third, that of the *Holy Ghost* being for Princes, and other Great Men, and this for the Maintenance of maim'd Officers and Soldiers, who had serv'd well in the Wars, for which Reason he gave it the Title of *Christian-Charity*, and assign'd it Revenues for the support of those Knights, drawn from all the Hospitals in the Kingdom. These Knights were to wear on the left side of their Cloaths,

Cloaths, an anchor'd Cross embroider'd on White Taffety or Sattin, with a Bordure of Blue Silk about it, and in the Middle of the said Cross, a Lozenge of Sky Colour, charg'd with a Flower-de-luce Or; embroider'd on it. About the Cross was a Circle, with an Inscription-embroider'd with Gold, to express the Meaning of the Order, the Words were these; *For having serv'd faithfully.* King Henry the Third was hindred from perfecting this good Work by the Bloody Rebellion, call'd *the Holy League*; but King Henry the Fourth his Successor, so thoroughly establish'd it, that Men who had serv'd well had the means of ending their Days in Peace, and above Want, instituting a Chamber of Justice of the Marshals and Colonels of *France* to have the Charge of this Foundation. This Order is now extinct, the late King Lewis the Fourteenth having made a most Noble Provision for maim'd and decay'd Soldiers, in that wonderful Hospital call'd *Les Invalides*, the most glorious Structure of that Kind in the Universe.

CKRYSTAL, that bright sort of Rock well known to all Men, is in blazoning by precious Stones sometimes allow'd a Place among them, tho' it is not properly one, and is us'd instead of *Argent*, or Silver; yet others instead of it use *Pearl*, and that most frequently. Its Virtues, and Significations being all imaginary do not deserve to have a Place here.

CIMIER, is a *French* Term, rarely or never us'd by *English* Heralds, and render'd in *Latin* by *Mens. Baron, Accessio scuti coronaria.* See *Crest.*

CINQUEFOILS, or five-leav'd Grasse are more frequently met with than *Quatrefoils*, tho' not so common as *Trefoils* in Heraldry: Of which one Instance for all, is in the Family of *Seabright*, of *Blackbal*, in the County of *Warwick*, who bears,
Argent,

Argent, three Cinquefoils, Sable. See *Five-leav'd Grass.*

GIVICK-CROWN, or *Gar'and* was given to a brave Soldier who had sav'd the Life of a Fellow Citizen, or rescu'd him after being taken Prisoner by the Enemy, exposing himself, to save another; and this was only made of Oaken-leaves with the Acorns, if they could be so had; because that Tree was dedicated to *Jove*, who was reckon'd the Protector of Cities and their Inhabitants. *Plate II. Fig. 7.*

CLARICORDS. See *Refts.*

CLARINE' is a Term by which *French* Heralds express a Collar of Bells round the Neck of any Beast, &c. *Vache clarine d'Azure.* We should say, A Cow gorg'd with a Collar of Bells, *Azure.* *Monf. Baron* useth *Cymbalatus* and *Claviculatus.*

CLARIONS. See *Refts.*

CLECHEE', a *Cross-Clechée* is spreading from the Center towards the Extremities which are very wide, and then end in an Angle in the middle of the Extremity, by Lines drawn from the two Points that make the Breadth, till they come to join as represented *Plate II. Fig. 8.* Our Heralds take little notice of this Cross, but *Colombiere* says it is born voided, and *Pometrée* by the City of *Toulouse*, and therefore call'd *Croix de Toulouse*; and that it is also the Coat of the *Botereels* in *Britany.* The *Dictionary to Guillim's Display* says *Cleche* is a *French* Term signifying any Ordinary pierced throughout, that is, when the whole Figure is so perforated, as that the chief Substance is lost, and nothing visible but the very Edges. But this being contrary to *Colombiere* must be a Mistake, for he says *Clechée* is as above describ'd, and in the Instance he shows, calls the voiding *Vuide*; and according to him it is here represented, *Plate II. Fig. 8.*

CHICKETTING, is the Term us'd for the Fox going to couple or ingender.

CLOSE, is a the Term borrow'd from the *French* Word *Clos*, which signifies any thing clos'd, or inclos'd, and by us us'd to signify the close bearing of such Birds Wings as are generally addicted to Flight, as an Eagle, Falcon, Swallow, &c. But we do not say thus of the Peacock, Dunghil-Cock, &c. whose Action it generally is, that being understood, in *Latin* it may be render'd *Falco alis depositis, demissis, contractis*, &c. It is us'd also for Horse Barnacles, or Bits, when they are not extended (as they are usually carry'd) as a Barnacle close, *Pastomis clausa, sive contracta*; and for the Bearing of an Helmet, with the Vizor down, *Galea clausa*, or a close Helmet.

CLOSET is the Diminutive, or half of the Bar.

The **COCK** is the Emblem of Strife, of Quarrels, of Haughtiness, and of Victory; because he rather chooses to die than to yield, for which Reason *Aristophanes* calls him the Bird of *Mars*, and the *Dardanians* to express, that they did not shun giving Battle, caus'd two Cocks fighting to be stamp'd upon their Coin. The *Gauls* took the Cock for their first Standard, and wore it on their Helmets for a Crest. The Ancients dedicated the Cock to *Apollo*, because he gives Notice of his Approach, and of the break of Day. He was also dedicated to *Mercury*, as being the Emblem of Watchfulness, his crowing summoning us to attend our Business. This Bird is generally plac'd on the Tops of Steeples, and call'd the Weather-Cock, to denote to Prelates that they are to watch over their Flocks. Of the Cock, *Guillim* says as follows: "As some account the Eagle the Queen, and the Swallow or Wagtaile the Lady, so may I term this the Knight among Birds, being both of noble Courage, and also prepar'd evermore to
" the

“ the Battle, having his Comb for a Helmet, his
 “ sharp and hooked Bill for a Faulchion to flash
 “ and wound his Enemy ; and as a compleat Soldier
 “ armed Cap-a-pe, he has his Legs arm’d with
 “ Spurs, giving Example to the valiant Soldier to
 “ expel Danger by Fight, and not by Flight. The
 Cock croweth when he is Victor, and giveth a
 Testimony of his Conquest. If he be vanquished
 he shunneth the Light and Society of Men. Of
 all Birds this may be best said in Blazon to be
 arm’d, that is, thus furnish’d and prepar’d to the
 Encounter. He is the Herald of the Day, and the
 Sentinel of the Night for his Vigilancy. Cocks are
 born in Goat-Armour by many Families both in
England, and other Parts.

COEUR, *party en Cœur*, signifies a short Line of
 Partition in Pale in the Center of the Escutcheon,
 which extends but a little way, much short of Top
 and Bottom, and is there met by other Lines,
 which form an irregular Partition of the Escutcheon.
Plate II. Fig. 9.

COGNICANZE. See *Crest*.

COLLERED, is wearing a Collar, as a Dog col-
 lered, &c.

COLOUR, the Colours us’d in Heraldry are
 generally *Red*, *Blue*, *Black*, *Green*, and *Purple*, call’d
 in this Science *Gules*, *Azure*, *Vert*, or *Sinople* and
Purple; *Tenne*, or *Tawney* and *Sanguin* sometimes
 but not common ; and as for *Yellow* and *White*,
 call’d *Or* and *Argent*, they are Metals and not Co-
 lours. See each of them under their particular
 Names. The said Metals and Colours are some-
 times express’d in Blazon by Planets, or Stars, and
 by precious Stones, thus: *Or*, in blazoning by
 Planets, is call’d *Sol*, *Argent Luna*, *Gules Mars*, *A-
 zure Jupiter*, *Sable Saturn*, *Vert Venus*, *Purple
 Mercury*, *Tenne the Dragon’s Head*, and *Sanguin*

the Dragon's Tail. In precious Stones, Or is call'd *Topaz, Argent Pearl, Gules Ruby, Azure Saphir, Sable Diamant, Vert Emerald, Purple Amethyst, Tenne Hyacinth,* and *Sanguin Sardonix.* It is a general and fundamental Rule in Blazon, not to place Colour upon Colour, nor Metal upon Metal; that is, if the Field be of a Metal, the Bearing must be of a Colour; and on the contrary, if the Field be of a Colour the Bearing must be of a Metal. The Arms of *Jerusalem* are one singular Exception from this general Rule, being *Argent a Cross Potencee Or, between four Croflets of the same;* which Arms were given to *Godfrey of Bologn,* as a most singular Memorial of that glorious Enterprize of conquering *Jerusalem;* but this is not to be imitated. Two Exceptions there are allow'd in common Use, *viz. first,* Abatements or Differences, to distinguish the younger from the elder Families, or the Legitimate from the Illegitimate, as *Labels, Crescents, Batons, &c.* which may be of Colour upon Colour, or Metal upon Metal. *Secondly,* The Extremities or Dependences of Animals, or other Things the Armoury consists of, as the Tongues, Claws, Horns, &c. which may differ from the Colour of the principal Figure, and tho' they be of Colour upon Colour, or Metal upon Metal, will not be false Heraldry; as is declar'd by *Colombiere.*

COMET, or *Blazing-Star,* says *Guillim* is not of an orbicular Shape, as other celestial Natures are; but doth protract his Light in Length, like to a Beard, or rather dilate it in the midst, like a hairy Bush, and growing thence Taperwise in the manner of a Fox's Tail, and it doth contract its Substance or Matter from a slimy Exhalation, and hath not his being from the Creation; neither is it number'd among the things Natural, mention'd in the History of *Genesis,* but is *Aliquid præter naturam,* and

and yet placed with the heavenly Bodies, because they seem to us to be of that Kind. They are suppos'd to prognosticate dreadful and horrible Events of Things to come. Thus he, according to the universally receiv'd Opinion of them, tho' others will have them to be as much Stars as any other; only to draw nearer to us at the Time when they appear, and not to forebode any Accidents whatsoever; which Controversy does not belong to this Place. They appear to be born in Coat-Armour, of which the aforesaid Author gives us an Instance, thus, *Azure*, a Comet, or Blazing Star streaming in Bend *Or*, by the Name of *Cartwright*; which he also Blazons *Proper*, instead of *Or*. Plate II. Fig. 10.

COMPARTIMENTS. See *Partitions*.

COMPLEMENT, signifies the full Moon, of which being so born in Armoury I find no Instance, and yet this Term is appropriated to it, tho' neither *English* nor *French* have any such Bearing, as there is good Reason to believe.

COMPONE', alias *Gobony*. *Chiffletius* in *Burgundy*, for a *Bordure Composé*, has *Limbus ex Argento & coccino angularibus compositus*. *Uredus* follows him; but Mr. *Gibbon* thinks it better to say, *Ductu simplici vel singulari e talibus coloribus tessellatum*, & *quadrangulatum*; or as *Chiffletius* in *Carniola* says, *Tessellarum argenti & minij ductu areolatum*. *Mons. Baron* hath *Compositus*, and *Gibbon* doth not find Fault with it, but that he doth not think *angularibus*, when joyned therewith, sufficiently expressive. *Dict. to Guil.* Plate II. Fig. 11.

CONFRONTE' is facing, or fronting one another.

CONTOURNE', signifies a Beast standing or running with its Face to the Sinister Side of the Escutcheon, they being always suppos'd to look to

the Right, if not otherwise express'd. *Plate II. Fig. 12.*

CONTRE-COMPONE', as the *French* say, or as we often say, *Counter-compony*, is when the Figure is compounded of two Panes, as in *Plate II. Fig. 13.* It may be express'd in the same manner as *componé* before mention'd, with the Addition of *duplici*.

CONTRE-CHANG'D, or, (as most commonly written) *Counter-chang'd*, denotes when any Field or Charge is divided, or parted by any Line, or Lines of Partition, consisting all interchangeably of the same Tinctures. The Book of *St. Albans* useth (saith *Gibbon*) *de dictis coloribus transmutatum*, and as he observes, we may say, *Ex eisdem coloribus vicissim commutatum*. Which Adjective also *Cambden* useth in the Arms of *Alfreton*; and thus he gives us the Arms of *Calvert*, *Sex palos Aureos & atros cum balteo humerali, in totidem Tessellas, (e dictis coloribus subalternatim commutatis) subdiviso, i. e.* Paly of six Or and Sable, a Bend counter-chang'd. But as it is Paly of six, not six Pales, I should rather approve of, *Scutum de Argento & Atro ad modum Pali in sex partes divisum, & ornatum cum Baltheo humerali, in totidem Tessallas (e dictis Coloribus subalternatim commutatis) subdiviso. Dict. to Guil. Plate II. Fig. 14.*

CONTREBANDE, this is entirely a *French* Term, and us'd by them to express, what we call Bendy of six per Bend sinister counter-chang'd. *Baron* gives us the Coat of *Gontin*, viz. *Contrebande de Sable, and Argent de quatorze pieces*, that is, of fourteen Pieces, counting the several Areas or Panes into which the Field is divided, a Method never to be met with in our Practice. *Ibid.*

CONTREBARRE', by *Baron*, *Contravittatus*, the same as our Bendy Sinister per Bend counter-chang'd,

chang'd, as in the Coat of *Melec*, viz. *Contrebarre d'Azure, & d'Or de quatorze pieces*. Ibid.

CONTRECHEVRONNE', in *Latin*, *Contracanthariatus*, signifies a Shield, as we say, *Chevronny*, and parted by some Line of Partition, but to say what Line (having never met with the Bearing to my Remembrance) I am at a loss.

CONTRE-ERMINE, is the contrary to *Ermine*, as the Word imports, being a Black Field with white Spots, whereas *Ermine* is a White Field with Black Spots. Some of our Writers have call'd this *Ermines*, but for what Reason cannot be found. *Plate II. Fig. 15.*

CONTRE-ESCARTELE', or *Counter-quarter'd*, denotes the Escutcheon after being quarter'd to have each Quarter again divided into two, so that there are eight Quarters, if we may so call them, or so many Divisions. In *Latin*, *Contraquadrupartitus*.

CONTREFACE', by *Mons. Baron* render'd *Contrafasciatus*, is by the *French* Heralds understood to signify what we call Barry per pale counter-chang'd; but then they always specify the Number of Panes into which the Field is divided, as in the Coat of *Jurou*, set forth in the same Author, viz. *Contrefacé d'Or, & de Geules de huit Pieces*.

CONTREPALLE', as *pallé contrepallé*, is when the Escutcheon is divided into twelve Pales parted per Fesse, the two Colours being counter-chang'd, so that the upper are of one Colour, or Metal, and the lower of another.

CONTREPOTENCE', or *Potent counterpotent*, as generally express'd in *English*, and is reckoned a Fur, as well as *Vair*, and *Ermin*, but compos'd of such Pieces as represent the Tops of Crutches, call'd in *French* *Potences*, and in old *English* *Potents*. *Leigh* and others after him have given it the Name

of *Vary cuppe* and *Vary tassy*, as also of *Meirre*, all of them Words without any Signification, or Authority; the *French* using *Potencé contrepotencé*, which *Uredus* in *Latin* renders *Patibulatum*, as, *ex hoc & illo colore patibulatum*, and *Baron* in his *Art Heraldique* has *contrapatibulatum*; all which are proper and significative Expressions. *Plate II. Fig. 16.*

CONTREPOINTE, is when two Chevrons in one Escutcheon meet in the Points, the one rising as usual from the Base, and the other inverted falling from the Chief, so that they are counter, or opposite to one another in the Points. They may be also counterpointed the other Way, that is, when they are founded upon the sides of the Shield, and the Points meet that way, which the *French* call *Contrepointé en Fasce*, or *Counterpointed in Fesse*.

CONTREVAIRE. This Sort of Fur I never met with among *English* Writers, but the *French* have it, as in the Coat of *du Bois*, set forth by *Monf. Baron*. Dict. to *Guil*.

CORDED, a Cross corded, says the Editor of *Guillim*, according to *Leigh*, and *Trophee d'Armes*. The Book of *St. Albans* hath *Crux cordata de Argentis*; but *Gibbon* thinks it had been better express'd, *Crux fune albo, in varios a summo ad imum gyros versata, circumvincta*; else a Man might suppose it but once ty'd about. Thus he. But with submission I think the Case is quite mistaken, for this is not a Cross Wound, or wrench'd about with Cords, but a Cross made of two Pieces of Cord, as *Upton* expresses it in these Words. Among other Crosses there is one that is call'd a Cross-corded, and it is so called because made of Cords. The which Cross I lately saw in the Arms of a certain Gentleman, who actually had a Grandfather that was a Rope-Maker; as the Gentleman himself told it to me, and he bore for his Arms, *De Ru-*
beo,

leo, cum una Cruce plana Cordata de Argento. In French thus, *Il port de gowlez ung croiz playn corde d'Argent.* That is, he bears *Gules, a cross corded Argent.* *Colombiere* indeed has two Crosses of this sort the one he calls *Cross Cableé*, that is, made of two Ends of a Ship's Cable. The other *Cordeé*, which is wound about with Cords, yet so that the Cords do not hide all the Cross, which shows itself in the Intervals between the windings of the Cord. *Plate II. Fig. 19.*

CORNICHONS, so some French Heralds call the Branches of Stags Horns.

CORONET. See *Crown.*

COTICE, or *Cotise*, is the fourth Part of the Bend, and with us seldom if ever born but in Couples, with a Bend between them, whence I suppose they might have receiv'd that Name, from the French Word *Coté*, which signifies a Side, they being as it were born upon the sides of the Bend. *Chiffletius*, *Baron*, and others, render it in *Latin* *Teniola*, that is, a little Bend, or Bendlet, as we say; for the French do not allow so many Diminutives in their *Pieces honorables*, as we. *Dist. to Guil.*

COTICE', This may at first seem to be what we term *cotised*, but it is not; being the French Method of expressing any Escutcheon divided Bendways into many equal Parts; as in the Coat of *Anois*, which *Baron* Blazons, *Cotice d'Argent & d'Azure de dix pieces.* But where it is divided indeed into but six, they say *Bande de six*, &c. that is *Bendy of six*, &c. *Dist. to the Display.*

COTOYE'. This is the French Method of expressing what we understand by *Cottised*; for *Cotoyé* signifying properly any thing accosted, or sided, doth very well here for the Bend. *Mons. Baron* renders it in *Latin*, *Utroque latere accinctus.* But this Blazon would not suit the Custom of *England*, which

which says only Cottised, that is, sided, as they mean, or a Bend between two Cortices, which may be render'd more plainly thus, *In parma nigra Taniam diagonalem inter Tæniolas duas gerit de Argento*, or *in scuto atro Taniam diagonalem argenteam, & duabus tæniolis, itidem Argenteis, comitatam.* Ibid.

COUCHANT, is lying down, but with his Head lifted up, which distinguishes the Lyon or other Beast so lying from the *Dormant*. The Family of *Breduarden*, says *Sylvanns Morgan*, bear Or, two Lyons couchant *Gules*; and this he assigns to the Illustrious Hero. *The Dict. to Guillim* tells us, both these are *French Words*, the former being the Participle, signifies lying along, or couching; the other any thing couched, or laid along; 'tis understood of a Beast, when so born in Arms. *Mons. Baron* renders it *Jacens*; but Mr. *Gibbon* more properly useth *Accubans* and *Cubans*. Plate II. Fig. 20.

COUCHE', denotes any thing lying along, as *Chevron couché*, is a Chevron lying sideways with the two Ends on one Side of the Shield, which should properly rest on the Base.

CAUNTERPASSANT is when there are two Lyons or other Beasts on the same Escutcheon, the one passing or walking one way, and the other another; so that they look the direct opposite Ways, as is born by the Family of *Gleg* of *Gayton* in the County of *Cheshire*, thus, *Sable*, two Lyoncel, counterpassant *Argent*; both collar'd *Gules*. Plate II. Fig. 21.

COUNTERPOTENT. See *Contrepotence*.

COUNTERQUARTER'D. See *Contre-escartelé*.

COUPE', thus absolutely us'd without any Addition, according to the *French*, signifies, that honourable Partition, which we call *Party per Fesse*, or
a Line

a Line drawn across the Escutcheon from Side to Side at right Angles, by some suppos'd to denote a Belt, by others a Cut receiv'd in Battle across the Shield. *Upton* in *Latin* expresses this *Arma partita ex transverso*. Arms parted across. *Mons. Baron* has for it, *Señtum transverse*, or *horizontaliter bipartitum*. See more of this under the Word *Party*.

COUPED, as we have Angliciz'd the *French* Word *coupe*, cut, is us'd to express the Head, or any Limb of an Animal cut off from the Trunk smooth, distinguishing it from that which is call'd *Erasé*, that is, forcibly torn off and therefore is ragged and uneven. Couped is also us'd to denote such Crosses, Bars, Bends, Cheverons, &c. as do not touch the Sides of the Escutcheon, but are as it were cut off from them. *Mr. Gibbon* in *Latin* uses, *a latere disjunctum*, and *Chiffletius* has *Oram scuti minime pertingens*.

COUPLE, the Word particularly applicable to signify two Rabbits, a Brace being us'd for several other Beasts.

A COUPLE-CLOSE, containeth the fourth Part of the *Chevron*, and is not born but by Pairs, except there be a *Chevron* between them; suppos'd to be so call'd from its commonly enclosing the *Chevron* by Couples, and in *Latin* may be call'd *Tigillum*, or *Cantheriolus*. Some fancy it to be the same with the *Chevronel*; but the Difference here assign'd between them is most generally allow'd.

COURANT, is the *French* Word signifying running, in which Sense we use it; *Currens* will serve in *Latin* Blazon. *Plate II. Fig. 24.*

COURONE', crowned, in *Latin*, *Coronatus*, *re-dimitus*.

COUSU, is the same as *Remply*, signifying a Piece of another Colour or Metal plac'd on the Ordinary, as if it were sew'd on, which the *French* Word

Word implies. This is generally of Colour upon Colour, or Metal upon Metal, contrary to the general Rule of Heraldry, and therefore this Word is us'd, to distinguish, that the Piece is not properly upon the Field, but in the Nature of a Thing sew'd on. In *Latin*, *Sutus*, or *Adsutus*.

COUVERT, denotes something like a Piece of Hanging, or a Pavillion falling over the Top of a Chief, or other Ordinary, so as not to hide, but only to be a covering to it.

CRAMPONNEE' and *Tourné*, a Cross so call'd, has at each End a Cramp, or square Piece coming from it; that from the Arm in Chief towards the Sinister Angle, that from the Arm on that side downwards, that from the Arm in Base towards the Dexter Side, and that from the Dexter Arm upwards. *Plate II. Fig. 25.*

CRENELLE', or *Imbattled*, the former the proper *French* Term, the latter sometimes us'd by the *English*, it signifies when any honourable Ordinary is drawn like the Battlements on a Wall to defend Men from the Enemy's Shot, that is, the Wall rising at small Intervals, so as to cover them, and lower at those Intervals, and the use of it taken from such Walls, either for having been the first at mounting, or the chiefest in defending them. The *French* Word from *Cren*, a Notch or Interval, the *English* from its being a Place of Fighting, or Battle. *Upton* in *Latin* calls this *Imbatallatum*, a forg'd Word from the *English*; but most others term it *Pinnatum*, and doubtless the most proper Expression from *Pinna*, a Battlement. *Plate II. Fig. 26.*

A CRESCENT, is the Half Moon with the Horns turn'd upwards. The Editor of *Guillim* says the *French* term it *Croissant montant*; I will not say he may not have seen some *French* Author that gives

gives it that Epithet, but it is certain that *Colombiere*, who is inferior to none of that Nation, calls the Crescent with the Hoins upwards, *Croissant* absolutely, and gives the Name of *Croissant montant* to that which has the Horns towards the Dexter Side of the Escutcheon, and is by us call'd an *Increissant*. The *Crescent* is either us'd as an honourable Bearing, or as the Difference to distinguish between elder and younger Families, this being generally assign'd to the third Son, and to those that descend from him. *Plate II. Fig. 27.*

CRESCENT or *Half-Moon* (Knights of the Order of the) *Rene* of *Anjou* Brother and Heir to *Lewis* the Third King of *Naples*, in the Year 1464. instituted the Order of the *Crescent* or *Half-Moon*, in the City of *Angiers*. His Motives were, first the Honour of God, then the Support and Defence of the Church, the Encouraging of noble Actions, and the perpetuating of his own Name. The Sovereignty of the Order, he settled upon himself, and his Heirs, Dukes of *Anjou* and Kings of *Sicily*. The Badge, or Device of the Order, was a Crescent of Gold, on which this Word *Loz*, was enamell'd in Red Letters. It imported, *Loz en Croissant*, that is, Praise by encreasing. This the Knights wore on the Right Side of their Cloaks, or upper Garments. To this Crescent were fastned as many Tags of Gold, enamell'd with Red, as the Knight that wore it had been present at Battles, Sieges of Towns, and such like memorable Actions. Their Habit was a Cloak of Crimson Velvet, the Mantelet White, the Lining and Calfsock of the same. The whole Number of them was thirty fix, including the Sovereign. This, like many more Orders of small Note, was not of any Continuance, and I believe surviv'd not the Founder, for Princes of small Power cannot fix these Honours

so strongly as those of great Might. Besides that; the House of *Anjou* never had quiet Possession of *Naples* or *Sicily*, but were still expell'd as fast as they came in, so that the Order could not subsist when the Crown fail'd upon which it was founded, and there being many others of better Account, all Men of Merit aim'd at those which had the Support of greater Sovereigns.

CREST, next to the *Mantle* (says *Guillim*) the cognizance doth arrogate the highest Place, and is seated upon the most eminent Part of the Helmet; but yet so, as that it admitteth an Interposition of some Escrol, Wreath, Chapeau, Crown, &c. And it is call'd a Cognizance, *a cognoscendo*, because by them such Persons as do wear them are manifestly known whose Servants they are. They are also call'd Crests of the *Latin* Word *Crista* which signifieth a Comb or Tuft, such as many Birds have upon their Heads, as the Peacock, Lapwing, Lark; Heathcock, Pheasant, Rustcock, &c. And as those do occupy the highest Part of the Heads of those Fowls, so do these Cognizances, or Crests hold the most perspicuous Place of the Helmet. Thus *Guillim*. The *French* Heralds who call them *Cimiers* inform us, that they were taken from Great Men, and Prime Commanders in former Times wearing on the Top of their Helmets the Figures of Animals, or other Things, according to their Fancies; as well to appear the more formidable to their Enemies, looking so much taller than they were, as to be known by their own Men that they might stick to them in Battle, and rally again about them if dispers'd; and therefore Esquires, who had no notable Command were not permitted to wear such on their Helmets, but only a Steel Crest, from which hung down Feathers, or Scrolls upon their Armour. As for the Antiquity of them, it appears that

that the ancientest of the Heathen Gods wore them, even before Arms were made of Iron and Steel. *Jupiter Ammon* bore a Ram's Head for his Crest; *Mars* that of a Lyon, or a Tiger, casting out Fire at his Mouth and Nostrils, and so of the rest. To descend lower, *Alexander* the Great, wore for his Crest a Ram's Head, to inculcate that he was the Son of *Jupiter Ammon*. *Julius Caesar* sometimes bore for his Crest a Star, to denote that he was descended from *Venus*, and sometimes the Head of a Bull, or of an Elephant with his Trunk, and sometimes the She Wolf that suckled *Romulus* and *Remus*. The Christians in their first Religious Wars were wont to wear a Cross darting forth Rays for their Crest, as well as on their Shields and Banner, as *Prudentius* informs us, in these Words;

*Clypeorum insignia Christus
Scripserat, ardebat summis crux addita Christis.*

Thus we see that Crests are deriv'd from the Remotest Antiquity, tho' now not us'd in War, Armour being laid aside, but in Coat-Armour they still continue. Those former Crests were made either of Leather stified, or of Pastboard, Painted, and Varnish'd, to be proof against the Rain; but sometimes they had them of thin Iron or Wood, tho' not so much us'd because of the Weight. They stood on the Top of the Helmet, fronting forward, made fast with three Thongs of Leather, and that only in Battles, at General Musters and Tournaments, where those Great Men desir'd to be known, and to signalize themselves; and it being requisite that they should all bear different Things to be known by, that great Variety among such a Number of Commanders was very agreeable. Generally those Crests were taken for some particular

lar Cause and Motive, and accordingly they had some Myſterious Signification to expreſs ſome remarkable Action, or other notable Thing appertaining to their Family or Country.

CROCODIL, is a Creature frequent in the River *Nile* in *Egypt*; of an amphibious Nature, living either on the Land or Water, extraordinary ravenous, ſaid to counterfeit the Cries of human Creatures, by that means to draw them within its Reach and then devour them. The *Egyptians* worſhipped it as a God, and other Ancient Heathens made it the Emblem of the Sun. The City of *Nismes* in *France* bears for its Arms, *Azure*, a Crocodil erect-ed bend-ways Or, the Tail in a Ring, and the End up, with theſe half Words for a Motto, *Col. Nem.* ſignifying *Colonia Nemanſienſis*.

CROISSANTEE, *la Croix croiſſante*, a Croſs croſſanted, that is, having a *Creſcent*, or *Half Moon* fix'd upon each End, as I find it in *Colombiere*.

CRONEL, *Cronet* or *Coronet*, is the Iron at the End of a Tilting Spear, having a Socket for the End of the Staff to go into, and terminating in three Points.

CROSLET, a *Croſs Croſlet*, is croſſed again at a ſmall Diſtance from each of the Ends. In *French* it is call'd *Croix croiſſée*, or *recroiſſettée*, in *Latin*, *cruciata*, or *recruciata*. This Croſs, ſays *Upton*, is not ſo frequently born by itſelf in Arms as other Croſſes are; but often born in Diminutives; that is, in ſmall Croſſets ſcatter'd about the Field. *Plate II. Fig.* 28.

A **CROSS**, ſays *Guillim* is an Ordinary compos'd of four fold Lines, whereof two are Perpendicular, and the other two Tranſverſe, for ſo we muſt conceive of them, tho' they are not drawn throughout, but meet by Couples in four right Angles, near a-
bout

bout the Fess-Point of the Escutcheon. This Ordinary is in *Latin* call'd *Crux*, a *cruciando*, or a *cruciatu*, from the Torture of those who undergo this Death. The Content of a Cross is not the same always; for when it is not charg'd, it has only the fifth Part of the Field; but if it be charg'd, then must it contain the third Part thereof. In the ancientest Constitution of the Bearing of the Cross, without all Controversy it had this Form, and this Bearing was first bestow'd on such as had perform'd, or at least undertaken some Service for *Christ*, and the Christian Profession, and therefore being duly consider'd; I hold it the most honourable Charge to be found in Heraldry. That which made this Ordinary so considerable, and so frequently us'd in Heraldry was, the ancient Expeditions into the Holy-Land, and the Holy-War; for the Pilgrims after their Pilgrimage, took the Cross for their Cognizance, and the Ensign of that War was the Cross; and therefore those Expeditions were call'd *Croisades*. In those Wars, says *Mackenzey*, the *Scots* carry'd *St. Andrew's Cross*; the *French* a Cross Argent; the *English* a Cross Or; the *Germans* Sable; the *Italians* Azure; the *Spaniards* Gules; as *Colombiere* observes. But *St. George's Cross*, that is, the Red Cross in a Field Argent, is now the Standard of *England*, he being our Patron. The Plain Cross here spoken of is in *Latin* call'd, *Crux simplex & plana*. Thus *Guillim*: who then proceeds to set down 39 different sorts of Crosses us'd in Heraldry; the several Names whereof here follow: 1. A Cross voided. 2. A Cross-wavy voided. 3. A Cross-patee fimbriated. 4. A Cross-patee fitch'd in the Foot. 5. A Cross-patee on three Parts, and fitch'd on the fourth. 6. A Cross engrailed. 7. A Cross Patonce. 8. A Cross Flory. 9. A Cross Patonce voided. 10. A Cross Avelane. 11. A Cross-patee lambeaux. 12. A

Cross Furchee. 13. A Cross-Croset. 14. A Cross-Croset fitchee at the Point. 15. A Cross-Botone. 16. A Cross-Pomel. 17. A Cross-Urdee. 18. A Cross degraded Fitchee. 19. A Cross-Potent. 20. A Cross-Potent fitched. 21. A Cross-Calvary. 22. A Cross-croset set on Degrees. 23. A Cross-Patriarchal. 24. A Cross anchored. 25. A Cross-Moline. 26. A Cross-clechee. 27. A Cross-fiury, or Fleurdelisee. 28. A Cross double fitchee. 29. A Cross a seize Points. 30. A Cross-milrine. 31. A Cross raguled. 32. A Cross pointed Voided. 33. A Cross-Pall. 34. A Tau, or St. *Anthony's* Cross. 35. A Cross voided and coupé. 36. A Cross coupé, pierced. 37. A Cross-moline pierced Lozenge-ways. 38. A Cross-moline quarter-pierced. 39. A Saltire, or St. *Andrew's* Cross, which must be distinctly spoken of under that Denomination; and so all the others may be found more particularly describ'd under the Names of their several Differences. *Colombiere* makes seventy two distinct Sorts of Crosses, of which I shall only mention those that differ from such as have been mention'd above, as, 1. *La Croix remply*, which is only one Cross charg'd with another. 2. A Cross party, that is one half of one Colour, and the other of another: 3. A Cross quarter'd, that is the opposite Quarters of several Colours. 4. A Cross of five Pieces, that is of so many Colours. 5. A Cross-Moussue and Alaisée. 6. A Cross-Barbée. 7. A Cross-Croissantee or Cresianted, that is, having a Crescent at each End. 8. A Cross-Forked of three Points. 9. A Cross-Pommettee of three pieces. 10. A Cross-Ressercellée. 11. A Cross-Pointed. 12. A Cross-Anker'd, and Suranker'd. 13. A Cross-Anker'd with Snakes Heads. 14. A Cross-Orled. 15. A high Cross. 16. A Cross-Rayonnant, or casting out Rays of Glory. 17. A Cross of Malta. 18. A Cross

A Cross of the Holy Ghost. 19. A Cross-Forked, like the ancient Rests for Muskets. 20. A Cross with eight Points. 21. A Cross-Bourdonnée. 22. A Cross-Cramponnée and Tournée, 23. A Cross-Cablee. 24. A Cross-Inclining. 25. A Cross-Paternostree, that is, made of Beads. 26. A Cross-Trefle. 27. A Cross-Fleuronnée. 28. A Cross-Vuidee, Clechee, and Pommétée. 29. A Cross-Crenellee and Bastillee. 30. A Cross with four Steps to every Arm. 31. A Cross rounded. 32. A Cross and an half. 33. A Cross-Estoiléé or Starways. 34. A Cross-Corded. 35. A Cross doubled of six Pieces set together. 36. A double Cross split in Pale. 37. A long Cross cut in pieces and dismember'd. 38. A Cross coupé or cut through in Fess of the two contrary Colours to the Field. 39. A Cheveron surmounted by an half Cross. 40. Four Tails of Ermin in a Cross the Tops of the Ermens opposite to each other in the Middle. 41. Four pieces of Vair plac'd Crossways and Counterpointing in the Center. 42. The Cross or Sword of St. James. 43. A Potence cramponnee on the Dexter upper Arm, and potence about the middle of the Shaft. These are the various Crosses we find in the aforesaid Authors, which some may think too many, as not being all us'd in *England*, but Heraldry extends to all Countries, and all Terms us'd deserve to be explain'd that they may be understood. Nor is it only in Crosses that the Variety is so great, it will appear in many other Bearings, and particularly in Lions, and the Parts of them; whereof the same *Colombiere* gives us no less than ninety six distinct Varieties. *Leigh* mentions but forty six several Crosses, *Sylvanus Morgan* twenty six, *Upton* thirty, *Johannes de Bado aureo* twelve, and so others, whom it is needless to mention. The aforesaid *Upton* owns he dares not presume to

ascertain all the Various Crosses us'd in Arms, for that they are at present almost innumerable; and therefore he only takes notice of such as he had seen us'd in his own Time. He confirms what was said above, that it is the most honourable of all Bearings, quoting *St. Christem*, in these Words. "The Cross is to us the Cause of all Blessedness. "It has deliver'd us from the Blindness of Error; it "has given us Peace after being vanquish'd; it has "united us to God after having been estrang'd "from him; it makes us that were Pilgrims settled "Citizens. The Cross is the Hope of Christians, "the Resurrection of the Dead, the Guide of the "Blind; the Life of those that were given over; "the Staff of the Lame; the Comfort of the Poor; "the Pilot of Sailors; the Harbour from Danger; "and the Wall of the Besieged. The Cross has "been translated from Places of Execution to the "Foreheads of Emperors." If this remark on the Cross prove disagreeable to those who are no Friends to it, who may say it is not pertinent to Heraldry, they may remember it is taken from *Upton*, a Man famous in this Science. *Plate III. Fig. 1. a Plain Cross.*

CROTELLS or *Crotifing*, is the Ordure or Excrement of a Hare.

CROW. See *Ravens*.

CROWNS, Coronets and Garlands, being all Ornaments for the Head, and distinctive Marks of Dignity, or Tokens of noble Exploits perform'd, and all of them in *Latin* known by the Name of *Corona*, may properly be spoken of in general together. The Name of Crowns is originally deriv'd from Horns, for the ancient *Jews* and *Gentiles* look'd upon Horns as Tokens of supreme Honour and Power, and in Scripture we often find the Horn taken for Royal Dignity, and therefore *Moses's* Face is said to have been horned, the same Word

in

in the *Hebrew* signifying a Crown, and a Horn. The most ancient Knights and Warriors wore Horns for their Crests; but in Process of Time the Horns being made to denote Cuckolds, who went away with Horns on their Heads, given them by their Wives, Great Men left them off, and instead of them took Crowns. The most ancient Kings were only Wreaths, either White or Purple, in the nature of the present *Turkish* Turbants, as the Token of Royalty, or else Circles of Gold with Points rising from them, like those of some Coronets at this time. The first *Roman* Emperors were no other Crowns than Garlands of Laurel, which betoken'd *Victory*, because the People of *Rome* abhor'd all Signs of Royalty. *Domitian* was the first that ever wore a Circle of Gold, and that as pretending to be a God: But *Aurelius Victor* tells us, that the Emperor *Aurelian* made himself an Imperial Crown, adorn'd with Jewels of great Value, and was therein follow'd by all his Successors. At this time there are not only Crowns for Kings and Emperors, but Coronets for Princes, Dukes, Marquises, Earls, Viscounts and Barons. There were also among the *Romans* several sorts of Crowns, or Garlands, given to those who had perform'd some signal Services in War, and were known by the Names of Triumphal, Civick, Vallar, Mural, Naval, and Obsidional. All which are here spoken of under their several Names, as well as the *English* Coronets, for to speak of those in all Countries would be endless. The aforesaid *Roman* Garlands, tho' made of Leaves or Grass, were as highly valu'd as if they had been of Gold, because then only bestow'd on such as had purchas'd them by their singular Bravery, whereas of late golden Coronets have been too frequently bestow'd upon no other Desert than Wealth, and even that sometimes meanly gain'd. We also sometimes

times meet with an Emblem of an heavenly Crown, which we have no other way of Representing than by a Coronet with high Points, and on every one a Star. The Crowns, or Garlands, given at *Olympick*, *Nemean* and *Isthmian* Games were also in great esteem among the *Greeks*, tho' much inferior to the *Roman*, for that these, as has been said, were only the Rewards of extraordinary Valour crown'd with Success, whereas those of *Greece* were given for Running, Wrestling, and such other inglorious Exercises. Poets and Orators also were wont to have their Garlands of Laurel, and hence to this Day there is among us a Poet Laureat. All the ancient Rewards of Garlands are now expir'd, and it is well they are when so little regard is had to real Merit. Favour and Affection are sufficient to advance the least deserving, and very often those who have done most are the least look'd upon, if they have not some powerful Interest to support them. He that runs away sometimes carries the Prize from him that fought the Battle. For farther Information see the particular Names abovemention'd.

CROWN-ROYAL (Knights of the Order of the) *Char'emagne* King of *France* and Emperor having subdu'd the *Saxons*, to reward the *Friezlanders*, who had serv'd him faithfully in his Wars, especially against that warlike Nation, by whom they had suffer'd very much, instituted a new Order of Knight-hood, to which they particularly were admitted; and call'd it the Order of the *Crown-Royal*. This Name was given those Knights from a Crown they wore embroider'd with Gold on their Breast, as the Badge of their Honour. The Governour, call'd *Petefat*, after the manner of *Italy*, had the Power and Authority of conferring this Order, on such as he found deserving of the Honour; which was particularly granted for having serv'd a certain Time in

in the King's Armies, and behav'd themselves honourably upon all Occasions. The manner of Knighting in this Order, and perhaps in that of the *Gennet* then us'd, was by giving the Person to to be Knighted a Stroke or Box on the Ear, as is us'd by Catholick Bishops in administering the Sacrament of Confirmation. More Particulars touching this Order have not been transmitted to us, and in all Probability it was not of any Continuance. But *Martinius Hancinius*, in his History of *Frizeland* has left us the Words of *Charlemagne* himself in his Instrument for Institution of this Order, which, since we have no further Account of it, we will insert in this Place, and are to this effect:

“ Moreover we decree, That if they have a Maintenance of their own, or are willing to bear Arms, the said *Potestat* do girt them with a Sword, and giving them, as the Custom is, a Cuff with his Hand, he thus make them Knights, and that, at the same Time, he enjoyn them, that for the future, they go arm'd after the manner of the Soldiers of the sacred Kingdom of *France*, or the Empire; forasmuch as we are of Opinion, that if the aforesaid *Frizelanders* behave themselves in War answerably to the Stature of Body and Mind God and Nature has bestow'd on them, they will easily surpass and excel all Soldiers in the World, in Valour, Conduct, and Boldness, provided they be arm'd, as is said above. And the said *Frizelanders* shall receive the Badge of their Knight-hood from the aforesaid *Potestat*, which shall be an Imperial Crown, betokening the Liberty we have granted them. Given at *Rome* in the *Lateran* Palace, in the Year of our Lord 802.

CRY DE GUERRE, or the *Cry of War*, of which the *Dictionary to Guillim's Display* speaks thus, is a Sentence become a general Cry through-

out an Army, upon its Approach to Battle, with which the *Assailants* animate their Friends, and strive to discourage their Enemies. The *Scots* who have been much accusom'd to this, term them *Slugborns*, or the Cry of War: but why *Slugborn*, I am to seek. The *Latins*, according to *Monf. Baron*, have *Alalagus gentilitius*. Thus that Author. However, this is known to have been us'd by all Nations even in the remotest Antiquity, and so transmitted down to us. The true Cry of War was originally no other than confused Shouts made by the Souldiers, to express their Alacrity and Readiness to engage. When the Christian Religion prevail'd, all Nations in general having chosen a Tutelar Saint made him their Cry of War. The *English* in former Ages us'd to call upon *St. George*, as being the Patron of the Nation, but this was afterwards look'd upon as superstitious, and therefore there follow'd instead of it only a confus'd Noise, which upon such Occasions is at present reduc'd only to *Huzzas*. The old and present Cry of *France* is *Montjoye St. Denys*, which some will have to be rather *Moult-joye St. Denys*, to express much Joy and Satisfaction in the Hopes conceiv'd of the Divine Assistance through the Intercession of *St. Denys*; and this way it seems to appear more intelligible than the other; tho' there are still Authors that differ in Opinion, of which it is not necessary to say any more in this Place. Whatsoever the Derivation of *Montjoye* is, we find that it is directed to *St. Denys*, as the Protector, under God; and this Cry *French* Historians affirm, was taken up by *Clevis*, the first Christian King of *France*, and is kept up to this Day. The *Spanish* Cry is *Santiago*, that is, *St. James* the Apostle, who is the Patron and Protector of *Spain*, and they have call'd upon him in this manner ever since they

first

first imbrac'd Christianity; and all their Histories affirm, that he has been frequently seen fighting in their Armies against Infidels. The Cry of War has not only been us'd at the first ingaging of Armies, but also by those who have had the Misfortune to be worsted and broken, when any Number drawing together again have made use of the same Cry to draw their Friends to them, and rally their scatter'd Troops, which has often prov'd very advantagious, those who before fled in disorder, without knowing what Way to take, being by that Cry led to joyn their own Party, and endeavour to form a Body to oppose their Enemies. Another Sort there is still which may be also properly term'd, a *Cry of War*; which is that we commonly call Challenging, not in the usual Way of calling a Man out to fight, but as is us'd by Sentinels when any Person approaches, asking them in *English*, *who they are for*, when Enemies are near; but this is proper only when they are *English* on both sides, for the general Challenge now abroad is in *French* in these Words, *Qui vive*, that is, *who lives*, or *who would you have live and prosper*, being the same as, *who are you for*; and the Answer is according to the Party the other belongs to, *Vive la France*, let *France* live, or *Vive l'Espagne*, let *Spain* live, and so of other Nations. The same is in *Spanish*, saying, *Quien Vive*, *who lives*, and the Answer, *Viva Espana*, let *Spain* live; but if the War be between two Parties of the same Nation, then in the Answer they Name the Party.

D.

DANCETTE by the *French* *Danché* and *Dantelé* in *Latin* *Denticulatus*, *Serratus*, *Runcinatus*, &c. is a large Sort of Indenting. See *Indented*. *Dict. to the Display*.

DANCHE' the *Dictionary to Guillim* makes it the same as *Dantellé* in *French*, but *Colombiere* tells us *Danché* is smaller than *Dantellé*, and consequently is not what we call *Dancette*, but rather that which we name *Indented*, under which Word see more of it.

DANTELLE', in *English* commonly call'd *Dancette*, is only a larger sort of indenting than that which we commonly call by this latter Name. *The Dictionary to Guillim*, says the *French*, call this *Danché*, or *Dantele*; but *Colombiere* says, that *Danché* differs from *Dantelé*, in that the former is much smaller than the latter; so *Dantelé* is what we call *Dancette*. and *Danché* is what we Name *Indented*.

DEBRUIZED, a Term peculiar to the *English*, by which we would imitate the grievous Restraint of any Animal, who is debarr'd of its natural Freedom by any of the Ordinaries being laid over it. *Dict. to Disp.*

DECAPITE'. See *Deffait*.

DECOUPLE' is the same as uncoupled, that is, parted or sever'd, as *Chevron decouplé*, is a *Chevron* wanting so much of it towards the Point, that the two Ends stand at a Distance from one another, being parted and uncoupled.

DECOURS, is the *French* Term for the Decrease or Wane of the Moon, which we call Decreasant, and they rightly observe, that it must be call'd in Blazon, a *Moon decreasant*, or *en decours*, because to call it a Crescent would be improper; that Word signifying Increase, whereas the Moon looking to the left Side of the Escutcheon, is always suppos'd to be decreasing

DECREMENT signifies the Wane of the Moon, from the Full to the New, and is often born so in Coat-Armour, and then faces to the left Side of the Escutcheon, as she does to the right, when in the Increment.

DEFENCES are the Weapons of any Beast, as the Horns of a Stag, the Tusks of a Wild Boar, &c.

DEFFAIT or *Decapité*, is a Term us'd by *French* Heralds, to signify that a Beast has the Head cut off smooth, wherein it differs from *Estate*, which is when the Head is as it were torn off, leaving the Neck ragged, which the *English* call *Erazed*.

DEGRADATION, of which *Segar* in his *Honour Civil and Military* says thus: "It seemeth that the Degradation of Knights hath been us'd only for
 " Offences of the greatest Reproach and Dishonour;
 " which I conceive partly by the Rareness of such
 " Actions, and partly for that the Men bereft of that
 " Dignity, were not only degraded, but also by Law
 " executed. As in the Reign of King *Edward* the
 " Fourth, it appear'd a Knight was degraded in
 " this Sort. First, after the Publication of his Of-
 " fence, his gilt Spurs were beaten from his Heels,
 " then his Sword taken from him, and broken.
 " That being done, every Piece of his Armour was
 " bruized, beaten and cast aside; after all which
 " Disgraces he was beheaded. In like manner, *An-*
 " drew of *Herklay*, a Knight and Earl of *Carlile*,
 " was

“ was in this Sort Degraded. He being apprehended, was by the King’s Commandment brought before Sir *Antony Lucy*, Anno 1322, apparell’d in all the Robes of his Estate, as an Earl and a Knight, and so led unto the Place of Judgment. Being thither come, Sir *Antony Lucy* said to him these Words, First thou shalt lose the Order of Knighthood, by which thou hadst all thy Honour; and further, all Worship upon thy Body be brought to nought. Those Words pronounc’d, Sir *Antony Lucy* commanded a Knave to hew the Knight’s Spurs from his Heels, and after caus’d his Sword to be broken over his Head. That done, he was dispoiled of his furr’d Tabord, of his Hood, of his furr’d Coats, and of his Girdle. Then Sir *Antony* said to him these Words, *Andrew*, now thou art no Knight, but a Knave, and for thy Treason the King doth will thou shalt be hanged.

DEGRADED, a *Cross degraded*, is a Cross that has Steps at each End, mention’d by *Guillim* and *Leigh*, but not by the late Editor of the former in his Dictionary. Nor does *Upton* or *Morgan* Name it; but *Colombiere* calls it *perromnée*, which is the same Signification, *Perron* being a Step in *French*, as *Gradus* in *Latin* but then he also signifies the Number of Steps. Plate III. Fig. 2.

A DELF, is by some suppos’d to represent a Square Sod or Turf, and to be so call’d from delving, that is, digging. A Delf Tenne is due to him that revokes his own Challenge, or any way goes from his Word, and to such this is given as an *Abatement* to the Honour of their Arms, and it is always plac’d in the Middle of the Escutcheon. Of the Nature of *Abatements* see more under the Word itself. Observe, that if you find two or more *Delfs* in an Escutcheon, they are not then not to be look’d upon

upon as signs of an Abatement, but of Honour, and in like manner if it be of Metal, or charg'd upon, for then it becomes a Charge of perfect bearing. *Plate III. Fig. 3.*

DEMEMBRE' is in *French* dismember'd, that is, the Limbs cut from the Body.

DEMY, *Colombierè* has that he calls *Croix & Demy*, or a Cross and an half, being a Shaft cross'd in the upper Part, like the Calvary Cross, and having but one Arm at the lower Part.

Demy, or *Demi*, in its common Signification is the one Half, as a Demy-Lion, &c. *Cambden* has *Leo dimidiatus*; *Uredus* has *dimidius*, and adds *abs summo diruptus*, to signify an halving per pale.

DESCENT is the same as we mean by *Descent*, that is, a coming down, but peculiarly us'd by *French* Herald's thus, a *Lyon en Descent*, a Lyon coming down, that is, with his Heels up towards one of the Corners of the Chief, and his Head to one of the Base Points, as if he were leaping down from some high Place.

DESHACHE', according to the *French* Herald's, signifies a Beasts having its Limbs seperated from the Body, so as they remain upon the Escutcheon with only a small Separation from their Natural Places.

DESPOUILLE is the whole Case, or Skin of a Beast, with the Head, Feet, Tail, and all Appurtenances, so as being fill'd up it looks like the whole Creature.

DETRANCHE', among the *French* Herald's, signifies a Line Bendwise, which does not come from the very Angle, but either from some part of the upper Edge, and thence falling athwart, or Diagonally, or from part of the Side in the same manner, but always from the dexter Side, as the Word *Tranche* imports. Thus they say, *Tranché & De-*
tranché

tranché & Retranché, to denote that there are two diagonal Lines making two Partitions in the Escutcheon, which come from the very Angle, but the third from either of the other Parts, as above.

DEVICE is a Representation, an Emblem, or an Hieroglyphick, painted, to express something that is to be kept in Mind. These were much in use among the *Egyptians*, and serv'd instead of Writing; of later Times they are more us'd with the Addition of a Motto to explain the Signification, because the others were dark and unintelligible; some few remarkable Instances of them will not be disagreeable to the Reader. The Device of the Order of the Porcupine in *France*, was a Porcupine with these Words, *Cominus & eminus*, at hand and at a distance, to express how that Creature defends itself either way by darting out its Quills. King *Henry* the Fourth of *France* took for his Devise, a Sword, and the Motto, *Raptum Diadema reponit*, It recovers the Crown taken away, to denote, that he was oblig'd to assert his Right by the Sword. King *Lewis* the Thirteenth of *France*, surnam'd the *Just*, had a Falcon, with these Words, *Aquila generosior ales*, a more generous Bird than the Eagle, to denote, that he was superior to the Emperor. He had also a Yoke, with the Words *Coget parere rebelles*, it obliges the rebellious to obey, denoting that he compell'd his Rebel Subjects to submit. The late King *Lewis* the Fourteenth of *France*, had the Sun in his Glory, with the Motto, *Nec pluribus impar*, signifying his being able to cope with many Enemies. Some may be of Opinion that only the Words are the Device, but I cannot give into that, because the Word *Motto* in *English* expresses them, and the thing represented alone is not significant enough.

DEVOURING, all Fishes says *Leigh*, that are born feeding, shall be term'd in blazon *devouring*, because

because they do swallow all whole, without Mastication, or Chewing; and you must tell whereon they feed.

DEXTER-BASE is the right side of the Base, represented by the Letter G. in *Plate I. Fig. 13.*

DEXTER-CHIEF is the Angle on the Right Hand of the Chief, represented by the Letter A. in *Plate I. Fig. 13.*

DEZ or *Dice*, too well known to need being describ'd. *Colombiere* says it is likely, that those who bear them, won much Mony at Play, and rais'd themselves by that means.

DICE. Vid. *Dez.*

DIAMOND, the hardest and most valuable of all the Precious Stones, (says the *Dict. to the Display*) 'tis of a blackish Cast; wherefore some of our fanciful Heralds, have us'd the Word *Diamond* to express the Colour Black, among the Atchievements of Peerage, as tho' the Majesty of a Prince was lessen'd, to be told, that his Robe was Purple or Scarlet, or that his Shoes were black, or as tho' they really ceas'd to be Velvet, Leather, or the like, by being upon him. Thus that Author; who we may see does not approve of this way of blazon; but since others have allow'd of it, we have not thought fit to reject it; and therefore must take Notice, that this is in the Way of blazoning by precious Stones instead of Metals and Colours, which is appropriated for the prime Nobility, as doing the same by Planets is appropriated to Sovereigns. *Sylvanus Morgan* says, the Diamond is the Emblem of *Fortitude*, which it may be allow'd, considering its Hardness; but as for its Virtues I shall not trouble the Reader with the Repetition of those Fables.

DIFFAME', is a Term us'd by the *French*, importing that a Lyon, or such other Creature, has lost its Tail, which is a Disgrace to it.

DIAPRE', that is diaper'd, or a certain dividing of the Field in Panes, like Fretwork, and filling the same with Variety of Figures. *Baron* renders it *variatus*, which alone is insufficient, for those several Things of which it is variated ought to be express'd.

DIFFERENCES, by the *French* call'd *Brisures*, are certain Additaments to Coat-Armour; whereby something is added or alter'd, to distinguish the younger Families from the elder; or show how far they remove from the principal House, and are call'd in *Latin*, *Diminutiones*, seu *Discernicula Armarum*. Of these Differences *Sylvanus Morgan* gives us nine, viz. the Label, the Crescent, the Mullet, the Martlet, the Anulet, the Flower de Liz, the Rose, the Eight Foile, and the Cross Moline, and speaks of them thus: "The Differences began about the Time of *Richard* the Second, as testifieth *Clarencieux Camden*. The *Label* is the Joy of the Parents; the *Crescent* is the double Blessing, that gives future Hope of Increase. The *Mullet* doth Mystically signify the Number of the whole Stock, namely Father and Mother, Himself and Brethren. The *Martlet* being winged, Activity of the fourth Brother, modernly us'd to signify, as that Bird seldom lights on the Land, so younger Brothers have little Land to rest on, but the Wings of their own Endeavours, who like the Swallow become Travellers in their Season. The *Anulet* may denote the Perpetuity of the Family, being set on the Basis of a fifth House. The *Flower de Liz* and the *Rose* is the contemplative Life that younger Brethren lead in the Schools of good Literature, weaving Chaplets for the
"Heads

“ Heads of the *Muses*, educating Men fit for Church
 “ and State, who, tho’ they have perhaps no
 “ more than the Lillies of the Fields. And as
 “ *Guillim* testifieth, these Differences are call’d by
 “ some Authors, *Doctrina Armorum*; serving to in-
 “ form our Understanding from what Line of Consan-
 “ guinity the Bearers of such Differences are; serving
 “ also to prevent and avoid Dissentions and Debates,
 “ the elder House having always the pre-eminence,
 “ both of Honour and Power. As the first Diffe-
 “ rences are single for the Sons of the first House,
 “ the Sons of the younger Houses are differ’d by the
 “ same Differences one upon another; for as the
 “ first Differences are the *Label*, the *Crescent*, &c.
 “ for the first House; the Difference for the second
 “ House is the *Label* on a *Crescent*, for the first of
 “ the second House; a *Mullet* on a *Crescent*, for the
 “ third Brother of the second House, &c. Thus
Morgan. But this being a very meterial Point in
 Heraldry, let us also hear what *Colombiere* says, for
 his Authority is very considerable. “ Since all Na-
 “ tions, *says he*, prefer the elder Brothers before
 “ the younger, and they in a direct Line succeed
 “ their Fathers, and become Masters of their Lands
 “ and Possessions, there is no doubt but that they
 “ are to take upon them their Coat-Armour with-
 “ out any Change or Alteration; and so transmit
 “ the same again to their eldest Sons, the younger
 “ Brothers or Bastards not being allow’d to bear the
 “ same Arms, without some additional Mark to
 “ distinguish them from the elder, who are to suc-
 “ ceed in the Place of their Parents, and to have
 “ Dominion over the younger; as *Isaac* said to his
 “ eldest Son, as he thought, when he took *Jacob*
 “ for *Esau*, *Be Lord over thy Brethren*, which was
 “ the Blessing belonging to the elder; tho’ God had
 “ then otherwise ordain’d. The Custom of giving
 “ the

the Preference to the eldest Sons has been ob-
 serv'd in all Ages, and is so still; and therefore
 some Heralds have endeavour'd to confine them
 to certain fix'd and determinate Figures, for di-
 stinguishing the second from the first, the third
 from the second, and so on to the sixth, assigning
 the second a Label, the third a Bordure, the
 fourth an Orle, the fifth a Baton, and the sixth a
 Bend, or Cottice. If there were still more, they
 are made use of for a difference of the Chief, the
 Canton, and the Point; and their Descendants to
 bear double Differences, or one upon another, *viz.*
 The eldest Son of the second Son to retain his
 paternal Coat with the difference of the Label of
 three Points, the second the Label of four Points,
 the third such a Label upon the Chief, the fourth
 a Label charg'd with some Figures, as Lioncels,
 Aiglets, Allerions, Martlets, Crescents, Roses, or
 Diapring. And for the same Reason, the second
 Son of the third Son, shall bear a Bordure engrail'd,
 the third a Bordure charg'd with Bezants, or
 Tourteaux; the fourth a Bordure *composée*; and
 the rest may bear those Figures *Dentelée*, engrail'd,
 or else a plain Bordure, or Orle, and so the rest.
 However, *Colombiere* will not allow that younger
 Brothers should be confin'd to any particular Dif-
 ferences, and the Reason he gives is, because
 some of them may happen not to be agreeable to
 their Paternal Coats, but may very much deface, or
 blemish them. He further adds, That many other
 Figures besides those he has nam'd may serve for
 Differences, as Stars, Shells, Bezants, Tourteaux,
 Cinquefoils, and a thousand more, being plac'd apart
 from those that compose the plain Coat, and that
 towards the upper Part of the Chief, because being
 single they will not so well fit any other Place;
 and yet that is not absolutely necessary, for if they
 suit

suit better elsewhere, it may be done, provided that they be always plac'd on the Dexter Side, because those that are on the Sinister Side are the Differences of Bastards, as Bars, Traverses, and the Figures of Animals turn'd and plac'd on the Sinister Side of the Chief. Some younger Families have made the Difference in their Arms only by diminishing the Pieces, or changing their Posture ; and others still retaining all the Pieces, and only changing the Metal or Colour. As for the original of Differences, Authors vary so much about it, that it is almost impossible to ascertain any thing. *Paradin* assigns Differences worn in the Year 870, wherein he contradicts the Opinion of the President *Fauchet*, who says, Arms were not hereditary in the *French* Families till after the Reign of *Lewis* the Gros who came to the Crown in the Year 1110. *Philip Moreau* says, the Differences were invented in the Days of *St. Lewis*, *Francis Lallnette*, *Belle-Forest* and *Schoier* say, King *Philip Augustus* order'd all the Sons of *France*, when they marry'd, to have their Escutcheons *semée* of *Flower de Lys*, tho' they took the Arms of their Wives. To conclude, it is to be observ'd, that these Differences may be of Metal upon Metal, or Colour upon Colour ; tho' in other cases the same be not allow'd in Heraldry.

DIMINUTIONS is a Word sometimes us'd instead of *Differences*, or, as the *French* call them, *Brisures*, and is taken from the *Latin*, *Diminutiones*, Lessenings, as showing a Family to be less than the Chief. See *Differences* and *Brisures*.

DISLODGING is the Term us'd for rousing, or driving a Buck from its resting Place.

DISPLAYED is understood with regard to the Thing spoken of, as, *A Display of Heraldry*, the Title of *Guillim's* Work ; but Display here meant, respects the Position of the Eagle's Body, or the

Body of another Bird, so expanded as is our Spread-Eagle, or Eagle display'd. *Chiffletius, Cambrden, and others, use Expansus. Dictionary to Guillim. Plate III. Fig. 13.*

DISVELLOPED is a Term used to signify *Display'd*, as Colours flying, so call'd in an Army, are in Heraldry often said to be *Disvellop'd*.

DOGS are, of all irrational Creatures, the tamest, and most familiar, and none so loving and grateful to their Masters as they, having all the good Qualities that belong to a Servant, as Fidelity, Affection, Sincerity and Obedience; for which reason the Ancients made them to represent the *Lares*, or Household Gods. Dogs are also bold and resolute, especially in revenging the Wrong offer'd to their Master; and with respect to their Watchfulness and Zeal in defending and keeping the Houses and Goods of their Benefactors, they may be compar'd to those who are entrusted by their Princes with the Government of the most important Places. They may also represent brave Warriors, who have drove the Enemy out of the Borders of their Country; for we see they are jealous and implacable against other Beasts that will come into the House they have Charge of. They are likewise the Emblem of those who have done their Prince signal Service, not only with Courage and Fidelity, but also with Readiness and Expedition. When held in a Slip, a Dog represents, a Soldier; for the Slip denotes the Oath and Promise Soldiers are under, who observe their Duty, to Obey. Among the *Egyptians* a Dog with his Tail lifted up was the Symbol of Victory and Courage; and, on the contrary, holding his Tail between his Legs, he represented Flight and Fear. The great variety there is of Dogs can scarce be reckon'd up, nor does it belong to this Place; but still they are **Dogs**, tho' under so many various Sorts. Thus we

see.

fee, *Argent*, a Talbot passant *Gules*, are the Arms of *Wolfeley* of *Staffordshire*; and *Sable* three Greyhounds current *Argent*, collared *Gules*, of *Berington*; and so of many more.

The **DOLPHIN** is reckon'd the King of Fishes, as the Lyon is of Beasts, and many fabulous Stories are told of him, by those who pretending to see farther into the Nature of Things than is possible for us to do, spread abroad their own Inventions among the credulous, for certain Truths. These Inventers of groundless Stories tell us, that the Dolphin is so much admir'd and belov'd by the other Fishes, that they follow him about as their Leader and Chief; nay, they go so far as to affirm, that when he meets with a Whale, he runs down into the Belly of that vast Creature, and turning round, comes out again, leaving the other Fishes to be swallow'd to satiate that Monster. Others say, the female Dolphin has Dugs, and gives suck to her Young, to whom she is most loving; that they have fallen in Love with young Men, have been very familiar with, and dy'd for Grief of the Loss of them; that they outswim all other Fishes, and when in Pursuit of any one are drawn too near the Shore, their Motion is so rapid that they often dash themselves in Pieces against the Rocks; that they observe great Order, when any Numbers of them are together; placing all the Young ones in the Van, next to them all their Females, and in the Rear the Males, that they may keep the others in view, and be always in a Readiness to defend them. These and many more such Conceits are written by grave Authors, whence some will have the Dolphin to be the Emblem of a Politick Prince, who governs his People as he thinks fit; others makes him the Hieroglyphick of Naval Power; and, in short, even make him to represent whatso-

ever their Fancy gives them. These Fancies have been borrow'd from the Ancients, who have left us many ridiculous Notions, which some of the Moderns think themselves oblig'd to believe, because of their Antiquity. The Poet *Licophon* says, *Ulysses* bore a Dolphin on his Shield, on the Pommel of his Sword, and for his Seal, because his Son *Telemachus* being yet very Young, and playing with other Boys of his Age on a high Bank, fell off into the Sea, where he was taken up by Dolphins and laid upon the Shore. The Heathens consecrated the Dolphin to several of their Deities, as *Neptune*, *Apollo*, *Bacchus*, and *Venus*. To pass by all these Whims, the greatest Honour done to the Dolphin is his being born by the eldest Son of the King of *France*, and next Heir to the Crown; and that may with good Reason be concluded to have proceeded only from the Name, the *Dauphins* of *Viennois*, Sovereigns of the Province of *Dauphiné* in *France*, having taken him for their Arms, *Dauphin* in *French* and *Dolphin* in *English* being the same Things, and the last of those Princes having no Issue, gave his Dominions to the Crown of *France* upon Condition that the Heir of the Crown should be call'd *Dauphin*, and ever bear a *Dauphin* for his Arms, which they have accordingly done ever since, and been so nice in preserving that Bearing to themselves, as never to permit any other Subject to bear it. But in *England* where that Rule cannot take Place, there are several Families that have Dolphins in their Arms, as *Argent*, on a Chief *Gules*, a Dolphin nayant embow'd of the Field, is born by the Name of *Fisher*; and *Or*, three Dolphins hauriant, *Azure*, is the Coat of the Family of *Vandeput*.

DORMANT, the *French* Word for Sleeping, us'd for a Lyon, or any other Beast lying along in a sleeping Posture, with the Head on the Fore-Paws,

by which it is distinguish'd from the *Couchant*; which tho' lying holds up its Head. In *Latin Dormiens*. *Plate III. Fig. 5.*

DOUBLINGS, we understand by these the Doublings, or Linings of Robes or Mantles of State, or of the Mantlings in Archiverments.

DOUBLE-FICHEE', a *Cross Double-fichee*, is when the Extremities are pointed at each Angle, that is, each extremity having two Points, whereas the *Cross Fichee*, is only sharpened away to one Point. *Leigh* calls it *double Pitchy*, which seems to be a Mistake; but *Bara* expresses it a Cross of eight Points, or *doublement fichee*, which is proper enough; and *Gibbon*, the better to distinguish it from the *Malta* Cross, which has two Points at each Extremity, but after an another manner, describes it, *Crucem octogonam cujus (ad singulas suas extremitates) binæ cuspides parvulo lineari intervallo interne dissociantur*. This is the plainest way of expressing it, being in *English*, an Octagon Cross, the two Points whereof, at each of the Extremities are parted inwards by a small space of a Line. Thus it differs from the Cross of *Malta*, the two Points whereof proceed from a third Point, or acute Angle between them, whereas these are divided by a small interlineary Space. *Plate III. Fig. 6.*

The **DOVE** is the Emblem of Simplicity, Innocence, Purity, Goodness, Peace, and divine Love, and represents the Holy Ghost. Having no Gall, it is the Symbol of a true and faithful Christian, who is oblig'd to forgive Injuries, bear Adversity patiently, and never suffer the Sun to go down upon his Anger; but to do good to those that disquietfully use him.

DRAGON (Knights of the Order of the) in *Hungary*. This was the Chief Order of Knighthood in that Kingdom, instituted by *Sigismund* Em-

peror and King of *Hungary*, against the Rebels under *John Hus*, and *Jerome* of *Prague*, to denote that he had cast down the Dragon of Heresy, and Schism; but it prov'd of no long Continuance, expiring almost with the Author.

DRAGONNE, as *Lyon dragonné*, signifies the upper half of a Lyon, and the other half going off like the hinder Part of a Dragon. The same may be said of any other Beast as well as the Lyon. Such a Lyon is born by the House of *Voipiere*, in *France*.

DRAGONS may be justly suppos'd to be imaginary Monsters, notwithstanding all the several Stories we have of them, I mean the Dragons with Wings and Legs, for if by a Dragon be only meant a Serpent of an extraordinary Magnitude, there is no doubt to be made but that there have been such. Be it as it will, whether there be any Dragons in Nature, or not; it is certain there are in Heraldry, as appears by the Family of *Southland* in *Kent*, which bears, *Or*, a Dragon rampant with Wings inverted, *Vert*; on a Chief *Gules* three Spears Heads, *Argent*.

The **DRAGON'S-HEAD**, one of the celestial Constellations, is by *Bosswel* assign'd in blazoning of Arms, after the seven Planets, which have been mention'd in their Places, to have been us'd for the Colour *Tenne*, or Tawncy: How this Constellation came to be appropriated to denote that Colour he should have told us, but there may be as much Reason for it as for the Colours of the Planets.

The **DRAGONS-TAIL**, the other Part of the Constellation last abovemention'd, being the *Dragon's-Head*, is by *Bossewel* also appointed in Blazon to stand for *Sanguin*. Perhaps he might suppose the Sting in that Tail to cause it to be Bloody, notwithstanding

withstanding he had made the Head of the same Dragon Tawny.

DUCAL-CORONET has only Flowers rais'd above the Circle, which none of an inferior Rank can have, nor may he mix the Flowers with Crosses, which only belongs to the Prince. *Plate I. Fig. 7.*

DUEL, says *Upton*, according to *Joh. de Lyniano*, is a corporal Fight premeditated between two, either to clear themselves, or for Honour, or through Hatred. As to the last of those three Sorts, it is requir'd that the Persons so to fight be sworn before a Judge appointed, to proceed only to such a Point by him fix'd. In the other two Cases the Combatants were allow'd to fight to Death. And tho' such Fights were against the Laws of God, of Nature, and the Canon and Civil Laws, yet were the same permitted amongst Christians, and practis'd for many Ages. However, they have been long since quite laid aside, and the only Duels are such as Men perform without any Allowance, or Connivance, and therefore the killing in them is reputed Murder.

DUKES were so call'd, *a Ducendo*, from being Leaders in War, that is, Generals to Emperors and Kings, and therefore they enjoy'd the Title no longer than they enjoy'd the Command. In process of Time, great Estates being annex'd to it, this Dignity became Hereditary. It was so in other Parts sooner than in *England*; for the first Duke created here was *Edward*, commonly call'd the *Black Prince*, eldest Son to King *Edward* the Third, who created him Duke of *Cornwal*, and, according to the Tenure of his Patent, the first born Sons of the Kings of *England* have been ever since Dukes of *Cornwal*, without any other Creation, as is requisite to give them the Title of Prince of *Wales*. Since then all Kings have created Dukes, and they still grow more
nume-

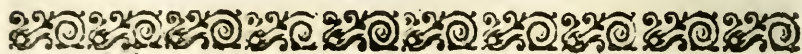
numerous. The manner of creating a Duke is thus: Having his Hood and Surcoat on, he is led betwixt a Duke and a Marquis, a Marquis going before with his Sword, and before him an Earl with the Robe and Mantle on his Arms: The Mantle is of Crimson Velvet, guarded about the Shoulders with four Guards of Ermine. On the Right-hand an Earl bears the Cap of State, of the same as the Mantle and doubl'd Ermin, but not indented, as those of the Royal Blood are. The Cap within a Coronet of Gold, adorn'd with Leaves without Pearls. On the Left-hand another bears a Rod or Verge. All the said Peers are to be in their Robes; and thus they conduct him into the Presence Chamber, where having made Obeisance three times to the King sitting in his Chair, the Person to be invested kneels down. Then Garter King at Arms delivers the Patent to the King's Secretary, and he to the King, who returns it to be read aloud, and when they come to the Word *Investimus*, the King puts the Ducal Mantle upon him that is to be made a Duke; and at the Words *Gladio Cincturamus*, girts on his Sword; at the Words *Cappa & Circuli aurei impositionem*, the King likewise puts on his Head the Cap and Coronet of Gold; and at these Words, *Virga aurea traditionem*, he gives the Verge or Rod of Gold into his Hand. Then the rest of the Charter being read, wherein he is declar'd Duke, the King gives him the said Charter or Patent to be kept. A Duke may have in all Places out of the King's or Prince's Presence a Cloth of Estate hanging down within half a Yard of the Ground, as may his Dutcheſs, who may also have her Train born by a Baroneſs; and no Earl, without Permission from him, is to wash with a Duke. The eldest Sons of Dukes are, by the Courtesy of *England*, stil'd Marquisses, and the younger Sons,

Lords,

Lords, with the addition of their Christian Names, as Lord *Thomas*, Lord *James*, &c. and take Place of Viscounts, but not so privileg'd by the Laws of the Land. A Duke has the Title of *Grace*; and, being writ unto, is stil'd, *Most High, Potent and Noble Prince*. Dukes of the Blood Royal are stil'd, *Most High, most Mighty, and Illustrious Princes*. This may suffice of *English* Dukes: *Colombiere* tells us, That the Dukes and Peers of *France* have their Coronets of Gold with eight Flowers, and the Ring adorn'd with Pearls and Precious Stones, which is the same as the *English*. The Dukes who are not Peers using the same, but only painted over their Arms; those that are Peers having their Heads crown'd, at the Coronations of their Kings, as have the Earls that are Peers, and have Places at that Ceremony, all of them supporting the great and ancient Crown of *Charlemagne* on the King's Head, and afterwards that which is made purposely against the King's Accession to the Throne.

DWAL, a sort of Herb by others call'd *Nightshade*, is appropriated, by those who would have Flowers and Herbs made use of in Blazon to stand for Metals and Colours, to answer to *Sable*, or Black; for what Reason I shall not pretend to decide, being little acquainted with it, and this sort of Blazon as little taken notice of by Writers of this Art.





E.

THE EAGLE of which they tell us there are six Sorts, the noblest whereof, call'd the Royal Eagle, was by the Ancients dedicated to *Jove*, on account of its Generosity, Strength, and Courage, above all other Fowls, whom it subdues, and is by them respected and feared, having several other notable Qualities beyond them; as building its Nest higher than any other, which is a Token of Sovereignty, as Kings build more stately and lofty Palaces than their Subjects; as also for soaring in Flight above them all, and gazing steadfastly on the Sun, without winking, or being dazzled with his Brightness; besides that it endures the most sharp Cold and Frost beyond any other Bird; for which Reasons both the Ancients and the Moderns have made the Eagle to be the Emblem of Majesty. *Pindar* affirms, that the Gods gave the Eagle the Dominon over Birds, as the Lyon has over Beasts; for which Reason the Ancients plac'd an Eagle on the Scepter of their Chief God *Jupiter*. To pass by Poetical Fables of the Heathen Deities, the *Trojans* took this Bird for their principal Bearing. *Philostratus* in his *Themistocles* says, the *Medes* and the *Lacedemonians* took it for their Ensign of Royalty; but above all the *Romans* had so great a Respect for it, that looking on it as the Representation of *Jove* himself, they often fell down before it; and taking it for their principal Ensign, look'd upon it as the Talisman of their Dominion. *Aristotle* and *Pliny* have enlarg'd upon the
Excel-

Excellency of the Eagle above all other Fowls, affirming, that it is more Swift, more Strong, more Laborious, more Generous, more Bold, &c. than any other. For which Reasons the Eagle is accounted one of the most noble Bearings in Armoury, and according to the Opinion of the learned in this Science, ought not to be given by Kings of Arms to any Person, without very sufficient Cause, and only to such as far exceed others in Bravery, Generosity, and other good Qualities; or for having done very great Services to their Sovereigns, in which Cases it may be allow'd to grant them either an whole Eagle, or an Eagle Naissant, or only the Head, or other Parts thereof, as may be agreeable to their Exploits. The Reason why Eagles are generally given in Heraldry with their Wings and Tail expanded, or spread abroad, is in the first Place, because in that Posture they better fill up the Escutcheon; secondly, because it is a natural Posture of the Eagle, when it prunes its Feathers, or faces the Sun to recover its Vigour. However there are Eagles born in Arms in other Postures, tho' not so common; which several Sorts will be found under the proper Terms belonging to them. The Imperial Arms are well known to be, *Or*, a spread Eagle, or an Eagle with two Heads, *Sable*, Diadem'd, Langued, Beak'd, and Member'd *Gules*. Some Modern Writers only say Display'd, to express the two Heads, and say an Eagle without any Addition when it has but one. The Imperial Eagle has been represented with two Heads ever since the dividing of the Empire into the Eastern and the Western. The Kingdom of *Poland* bears, *Gules*, an Eagle *Argent*; Crown'd and Member'd *Or*. *Guillim* observes, that the Eagle having her Wings display'd, which, as has been said, is most usual, doth manifest her industrious Exercise, in
that

that she is not Idle, but continually practices that Course of Life to which Nature has ordain'd her; and does signify a Man of Action, evermore occupy'd in high and weighty Affairs, and one of a lofty Spirit, Ingenious, speedy in Apprehension, and Judicious in Matters of Ambiguity. For among other noble Qualities in the Eagle, her Sharpness and Strength of Sight is much commended, and it is a greater Honour to one of noble Offspring to be Wise, and of sharp and deep Understanding, than to be Rich, or Powerful, or Great by Birth. The Eagle is the most honourable Bearing of Birds; and for its Swiftnes of Flight was call'd the Messenger of the Gods. The Eagle is said to be *Alti volans avis* an high-soaring Bird, and sometimes flyeth so high a Pitch, that she transcends the View of Man. She hath a tender Care of her Young. When they be fligg or flush (as we say) and ready for Flight, then she stirreth up her Nest, and fluttereth over them; yea, she taketh them on her Wings, and so soareth with them through the Air, and carrieth them aloft, and so freeth them from all Danger: In that she carrieth her Young rather upon her Wings than in her Talons, she sheweth her tender Care and Love that she beareth unto them. She is abundantly full of Feathers, by means whereof she glideth through the Air very lightly, and maketh way through the same, with great Expedition, and Swiftnes. The Crown of her Head is enlarg'd with Baldness, as her Years are increased. *Ermine*, an Eagle display'd *Gules*; is the Coat-Armour of the ancient Family of *Beddingfield* of *Oxborough* at *Beck-Hall* in the County or *Norfolk*, and of other Branches of the same Family.

EAGLET is a small Eagle.

EARLS are the next Degree of Honour to Mar-queses, in *Latin* call'd *Comites*, as it were Companions

nions to the Emperor, being the Persons that enjoy'd the noblest Employments. The Title of Earl, *Verstegan* tells us, came from the *Saxon* Words *Ear*, Honour, and *Ethel*, Noble, which being compounded together made *Ear-Ethel*, first abbreviated into *Ear-el*, and then into *Earl*, signifying Noble, of Honour, and being of the same Degree, with the *Latin Comes*, by us call'd a Count in speaking of Foreigners, and the same still preserv'd in the Consorts of our Earls, who are call'd Countesses. Earls are of much ancients standing in *England*, than Dukes or Marquesses. It was formerly the Custom, upon creating an Earl, to assign him some Revenue in the Place he had his Title from; but that is not Essential, and there have been and are Earls who have neither Lands, nor other Income from those Places whose Names they take. King *Richard* the First was the first that created an Earl in *England* by girding him with a Sword, in the Person of *Hugh de Pusaz*, Bishop of *Durham*, Earl of *Northumberland*. The Patents of Earls, and other Peers are much the same, only putting in the several Titles. An Earls Robes differ from a Viscount's, in that he has three Guards, whereas the Viscount has but two and a half and a Marquis three and a half. His Cap is the same as that of a Marquis, or a Duke. *French Earls* or *Counts*, according to *Colombiere* wear only on their Arms, and not elsewhere Coronets of Gold, with nine large Pearls rais'd on Points above the Rim, which is adorn'd with other Pearls and precious Stones.

EARL'S CORONET has no Flowers rais'd above the Circle, like the Duke and Marquis, but only Points rising and a Pearl on every one of them. *Plate III. Fig. 8.*

EARS OF CORN (Knights of the Order of the) *See Ermine.*

ECARTELEE. See *Quarterly*.

ECHIQUETE'. See *Checky*.

ECUSSON, a little, or an Inescutcheon, so the *French* term it, in *Latin*, *Scutulum*.

EFFARE', or *Effrayé*, both signify a Beast rearing on its hind Legs, as if it were frightened, or provoked, as the *French* Words import. In *Latin*, *Elatus*.

EFFELLONIE, is not explain'd by *Colombiere*, but the Cut he gives represents a Lyon Rampant in the Posture of standing, but that the two Fore-Paws are together of an equal height, and the hinder Feet also close together, like a Dog leaping, and not at a distance, as they do in the true Rampant Posture. *Plate III. Fig. 9.*

EGUISEE'. *Vide Aiguifée*.

EIGHTFOIL signifies Grass bearing eight Leaves, as the *Trefoil* three, from the *French*, *Feuille*, a Leaf. This *Sylvanus Morgan* gives, as the difference of the eighth Branch of a Family from the main Stock; but as it is scarce to be found in other Authors, no more need be said of it.

ELECTORAL CROWN, the Electors of the Empire wear a Scarlet Cap turn'd up with Ermin, clos'd with a Demi-circle of Gold, all cover'd with Pearls; on the top a Globe with a Cross on it, all of Gold, they being the Persons in whom the Power resides of choosing an Emperor. *Plate III. Fig. 10.*

The ELEPHANT was among the Ancients the Emblem of a King, because they fancy'd he could not bow his Knees, as also because his long Teeth, which are look'd upon as Horns, betoken'd Sovereignty and Dominion. The *Egyptians* made the Elephant, or only his Trunk, the Hieroglyphick of a powerful and wealthy Man, who stands not in need of his Neighbours, but can live of himself; because the Elephant's Trunk serves him for all,
Uses,

Uses, as to carry his Meat and Drink to his Mouth, to tear the Branches of Trees, to beat down Enemies ; and, in short, he has such Command of it, that it is as useful as a Hand, and supplies all his Wants. But this Beast need not be much dwelt upon, as little us'd in Coat-Armour here in *England*; however, we are not without an Instance of it, being, *Gules*, an Elephant passant *Argent*, tusked *Or*, by the Name of *Elphington*.

ELEPHANT (Knights of the Order of the) in *Denmark*, instituted by King *Frederick* the Second, their Badge a Collar powder'd with Elephants tower'd, supporting the King's Arms, and having at the End the Picture of the Virgin *Mary*.

ELEVATED signifies rais'd up, or turn'd upwards, as particularly Wings elevated, signifies the Points of them turn'd upwards, which is the true flying Posture.

EMANCHE'. See *Manche*.

EMAUX DE L'ESCU, the Metal and Colour of the Shield. In *Latin*, *Scuti Metalla & Colores*.

EMERAUD, is a precious Stone, of a beautiful Green, and therefore substituted instead of *Vert*, by those who Blazon the Arms of Dukes, Earls, &c. by precious Stones instead of Metals and Colours. It is very agreeable to the Eye, but for its Virtue of making People chaste, there is no Question but it has the same as a Piece of green Glass.

EMMUSELLEE', is the *French* Term for Muzzled.

ENALURON is a Term *Guillim* makes use of to express a Bordure charg'd with Birds, as with an Enaluron of Martlets, &c. But *Mackenzey* justly condemns it, saying it proceeded from Ignorance of the *French* Tongue, *Enaluron* signifying in *Orle*, or Form of a Bordure, and is applicable as well to the Bearing

any thing in that Form, but better omitted at all Times. *Dict. to Guill.*

ENCEPPE' is fetter'd, chain'd, or girt about the middle, and is usual with Monkeys.

ENCLAVE' is let into one another, but I take it to be only when the Pieces so let in are square.

ENDORSE is an Ordinary containing the eighth Part of a Pale, which *Leigh* says is not us'd but when a Pale is between two of them; for which *Sir John Ferne* condemns him, affirming that an *Endorse* may be very well born in Coat-Armour, between Birds, Fishes, Fowls, Beasts, &c. But then, says he, it shows that the same Coat has been sometime two Coats of Arms, and after conjoin'd within one Escutcheon, for some Mystery or Secret of Arms. This is like what the *French* call a *Verget*, and when they find such a Bearing on a Pale they say, a Pale charg'd with another little Pale, or *Verget*. *Makenzy* thinks *Endorse* is an old *French* Term, and signifies to put upon the Back of any thing; *Endossé* now signifies Endors'd in *French*, and therefore Executions of Summons are call'd Endorsements, because they are written on the back of the Summons.

ENDORSED, the Corruption of *Indorsed*, which signifies Things born Back to Back, Indors'd being something born upon the Back of another.

ENGLANTE' is bearing Acorns, or such Fruit, in *Latin*, *Glandibus opertus*.

ENGRAIL'd, or *Ingrail'd*, by the *French* call'd *Engreslé*, from the Word *Gresle*, Hail, and therefore signifying a Thing the Hail has fallen upon and broke off the Edges, leaving them ragged, or with half Rounds struck out of them, as here represented, wherein it differs from *Indented*, which is all of strait Lines, whereas here the Breaches are circular. *Spelman* calls this in *Latin*, *Imbricatus*, and the Book
of

of St. *Albans*, *Ingradatus* ; but *Gibbon* approves of neither ; and yet I think *Spelman's Imbricatus* may allude to the *French*, *Engresle*, taking it from the Word *Imber*, a Shower, which may be of Hail as well as Rain. Therefore *Gibbon*, rather approves of *Guillim's Ingridiatus*, because the Points seem to enter into the Field, which is no Reason, because the same may be said of the *Indented* and *Dancette*, and he himself thinks it not sufficient, and for that reason in Blazoning the Arms of *Colepepper* ; being *Argent*, a *Bend engrail'd Gules*, he says, *Baltheum humeralem sanguineum, utrinque ingreditum, in Parma Argentea, id est, per totam utramque oram in Semilunulas delineatum*. Thus 'expressing all the Edges to be cut into little Half Moons, or Semicircles. The *French* in *Latin* call it *Striatus*, as does *Mackenzey* from them, and so others of our Authors. Plate III. Fig. 11.

ENGRESLE'. Vid. *Engrail'd*.

ENGUICHE', this *Colombiere* says, is proper to the great Mouth of an hunting Horn, when it has a Rim to it of a different Colour from that of the Horn itself, as is frequent in bearing of the same, and the Horn itself very often occurs in Arms, but I think oftner in other Countries than in *England*.

ENHENDEE', is a Cross I find only in *Colombiere*, who says, he has seen the Figure of it and the Term in a curious Manuscript of *Feron*. I do not perceive wherein it differs from the *Cross potentence*.

ENMANCHE', from *Manche*, a Sleeve, is when the Chief has Lines drawn from the Center of the upper Edge of the Chief to the Sides, to about half the Breadth of the Chief, signifying as if it had Sleeves on it, wherein it differs from *Chappe*, which comes from the Top to the Bottom of the Chief, as representing a Cloak. Plate III. Fig. 12.

ENTE', is a *French* Word, and signifies any thing Grafted or Ingrafted; 'tis us'd by Foreign Herald's to expresse a Method of Marshalling; more frequently to be found abroad. I do not remember that I have met with one Instance of this Practice with us till now, which is the fourth grand Quarter of his Majesty's Royal Ensign, whose Blazon I thus give, *Brunswick and Lunenburg*, impaled with *Ancient Saxony*, *enté en pointe*, that is, grafted in Point, or in Form of that Ordinary. The *French* call it *la pointe*, which resembles in some Measure the Lower Part of our *Party per Chevron*. But we have not such an Ordinary in our Practice. Mr. *Baron* calls this *enté insitus*. *Diët. to Guil.*

ENTEE' EN ROND, signifies the same as if we should say indented Round, but that indented consists of strait Lines in and out, whereas this is made of Rounds in and out after that manner.

ENTOYER or *Entoire*, an unaccountable Term like *Enaluron*, and us'd by some to expresse a *Bordure* charg'd entirely with things without Life. I suppose. *Entire* might at first give Birth to this Term; however, let that be as it will, in no Place but this has it been us'd, and by none here of our most Learned. Thus the *Diët. to the Display*. But if I may be allow'd to give my Opinion, *Entoire* is not a Corruption of *Entire*, but of the *French* *entour* round about, which renders it more agreeable to the Thing design'd by the Word.

ENVIRONNE', is a Term the *French* use, when a *Lyon*, or other Figure is environed or encompass'd round with other Things, and say *Environné*, with so many Bezants, &c. in *Orle*, or whatsoever other Form their Position may resemble. Mr. *Baron* useth *Septus* to the same End. *Ibid.*

ENURNY, another Term apply'd to *Bordures* charg'd with Beasts, &c.

EPITAPH is an Inscription on a Tomb or Monument, which *Garzon* says, should remember the Name of the Defunct, and his Progeny truly; his Country and Quality briefly; his Life and Virtues Modestly, and his End Christianly, exhorting rather to Example than Vainglory. How little these Rules are now observ'd is obvious to all Men.

EPLOYE', *Aigle eployé*, is an Eagle display'd; some *French* Heralds have express'd this by *Biceps*; but *Monf. Baron* justly condemns them, and useth *expansis alis*, knowing that it regards the Action of the Creature, not its having two Heads, which has been also a mistaken Notion of some of our Writers, who would have an Eagle displayed, to be always an Eagle with two Heads; and therefore *Mr. Gibbon*, from the *Lord de l'Espino*y, in his *Recherches* of the Nobility of *Flanders*, mentions *Aigle, Sengle & double*; and from *Favine*, *Aigle simple, & Aigle a seule teste*, which, as he adds, is worthy of Remark. *Dict. to Guil. Plate III. Fig. 13.*

EQUIPPE', the *French* Word from whence our Equipped, us'd generally to express a Knight armed at all Points. *Monf. Baron* has *instructus*. You may say, *ad Bellum paratus*. *Dict. to Guil.*

EQUIPOLE', *Monf. Baron* renders it in *Latin*, *Alveolis alternatis descriptus*. *Ibid.*

ERASED signifies any thing torn, or pluck'd off from the Part to which Nature fix'd it, and as *Gibbon* observes, in small Creatures, as Birds, Ermines, and the like, it may be latiniz'd *Distractus* or *Avulsus*; but in Lyons, and other Beasts, where a more forcible Pull is requir'd, you must describe it by *Lacer* or *Laceratus*, which expresseth jagged, and *Baron* has *extirpatus*; but old Heralds us'd *Irrasus*, and some a little more refin'd *Erasus*, but that, as *Gibbon* observes, must rather signify *coupy*, if there

be such a Word, seeing that nothing cuts smother than a Razor. Thus the *Dictionary to Guillim's Display*. However, if I may give my Judgment, *Erasus* does not imply the cutting with a Razor; but only a thing in our Acceptation eraz'd or scratch'd off in Writing, and may therefore denote the rough pulling away some Part of a Beast, and, in short, whether proper or not in good *Latin*, may pass as a Term in Heraldry. The Family of *Card* bears *Ermine*, a demy Lyon Rampant erased *Azure*, gorged with a Collar *Or*, charg'd with three *Torteaux's*. Plate I. Fig. 6.

ERECTED is nothing but standing upright, as Lyons Tails erected, &c.

ERMINE, is always *Argent* and *Sable*, that is, a White Fur with Black Spots, not that the Skins are naturally so, but as they serv'd for lining the Garments of great Persons; the Furriers in all Ages were wont, to add to their Beauty; to sew Bits of the Black Tails of those Creatures upon the White Skins, which render'd them the more conspicuous. These Spots are not of any determinate Number, but may be more, or fewer, at the Pleasure of the Painter, or the Furrier. *Colombiere*, who says, as above, adds, that the *Latins* call this Creature from whom the *Ermine* is taken, a Water Rat; because it lives either on the Land or Water; and that he has seen many of them in *Britany*, living generally in the Woods that are near the Sea, Rivers or Lakes. *Upton* calls this Creature in *Latin*, *Mustela*, and says, it changes its Colour, and is found in *Britany*, as above; but *Leigh* makes it a Native of *Armenia*. Mr. *Gibbon*, blazoning the Coat of *Whetnal* in *Latin*, which is *Vert*, a Bend Ermine, expresses himself thus, *Gerentis in clypeo viridi Baltheum humeralem muris Armenij vellere impressum*; and again, varying from himself, thus, *Muris Armenij (seu Pontici) maculis*.

culis respersum, five interstinctum. In short, this Fur is no other than White naturally, and the Black Spots represented in Armoury are according to the Fancy of those who first prescrib'd Rules to this Science. *Plate III. Fig. 14.*

ERMINEs, some *English* Writers will have to be the Reverse of *Ermine*, that is, White Spots on a Black Field; but whence they had such a Conceit no Man can tell, for the *French* from whom we have our Heraldry use no such Word, but call this Black powder'd with White, *Contre-Erminee*, which is very proper, as denoting the Counter or Reverse of *Ermine*, which is White powder'd with Black, *Plate III. Fig. 15.*

ERMINE, or *Ears of Corn* (Knights of the Order of) in *Britany*, in *France*. *Francis* the last of the Name, Duke of *Britany*, and youngest Son to *John* the Sixth, call'd the *Conqueror*, in the Year 1450. Instituted the Order of the *Ermine*, or of the *Ears of Corn*, so call'd, because the Collar of it was made up of Ears of Corn lying athwart one another in Saltire, bound together both above and below, each Ear being cross'd twice, the whole of Gold. To this Collar there hung by two or three small Chains of Gold a little Beast, call'd an *Ermine*, white as Snow, running over a small Bank or Turf of Grass, diversify'd with several Flowers. Under which this Motto, *A Ma Vie*, to express he would maintain his Honour with the Loss of his Life, as the *Ermine* is said rather to dye or suffer itself to be taken, than sully its Whiteness. This Order was to consist of twenty five Knights, all chosen Persons of untaunted Reputation. Their Cloaks were of white Damask, lin'd with Carnation, the Mantelet and Hood of the same, over which was worn the Collar of the Order compos'd of Ears of Corn, as was said above. The Reason of these Ears of Corn, is

to express the Care the Dukes of *Britany* had of encouraging Husbandry. No more appears concerning this Order, which was never of any great Note or Continuance.

ERMINEE', a *Cross Erminee*, is a Cross compos'd of four Ermin Spots plac'd in that Figure. *Upton* in *Latin* gives it the Name of *Crux erminalis*, or *eremitica*, and speaks of it thus: 'There is also one very wonderful Cross, which is call'd *Crux erminalis* or *eremitica*, and in *French*, *Il port ung crois erminee*. And it is here to be observ'd that the Colours in these Arms are not to be express'd, because neither this Cross nor these Arms can be of other Colours, but only White and Black, which are the proper Colours of the same. *Colombiere* blazons it thus, *quatre queues d'hermine en croix*. The Editor of *Guillim*, describes it thus, a Cross of four *Ermines*, or as I think more properly four *Ermine* Spots in Cross, 'tis the Coat of *Hurston* in *Cheshire*, and in *Latin* thus, *In scuto argenteo, quatuor muris Armenij maculas in crucis modum collocatas*. These are his Words, wherein he is opposite to *Upton*, who says the Colours should not be mention'd because they can be no other than White and Black, which is certainly so in *Ermine*. *Plate III. Fig. 16.*

ERMINITES, the proper signification of which Word must be little *Ermines*, as it is a Diminutive; but you must understand, if you can, that this signifies quite another Thing, viz. a White Field powdered with Black; but then every such Spot hath a little Red Hair on each. *Dist. to Guil.*

ERMINITES, I will not venture to account for this Word, but know that it signifies a Yellow Field, powder'd with Black; for which the *French* say, *d'Or semée d'Hermines de Sable*. And I would ask the most strenuous of my Countrymen, if their Method, as it is intelligible, is not preferable; and how,

how, in case of Need, they would Write to be understood in another Country, or Language, as we understand them? I am sure they must take other Measures, or be laugh'd at upon such an Occasion; and I do not see but that Reason looks to the full, as well in *England*, as any where. *Ibid.*

ESCALOP-SHELLS are frequent in Coat-Armour; *Azure*, three Escalop-Shells Or, is born by the Name of *Mallet* of *Audres* in *Somersetshire*. Some *Heralds* will have it that Shells are proper Bearing for those who have made many long Voyages by Sea, or who have had considerable Naval Commands, and gain'd glorious Victories over their Enemies.

ESCARTELE' is the same in *French* as we call *Quarter'd* or *Quarterly*.

ESCLATTE', says *Colombiere*, is a Term so significant of itself, that it seems to need no explaining; because *Esclat* signifies a Shiver, or Splinter, or any thing violently broke off, so that *Esclatée*, signifies, a Thing forcibly broken away, and therefore a Bend, or other Partition *Esclattée*, represents it torn or broken like a piece of a ruin'd Wall, irregular and not made level, or rather a Shield that has been broken and shatter'd with the Stroke of a Battle-Axe, or some such Weapon, and not cut with a Sword.

ESCLOPPE, as *Colombiere* represents it, is a Sort of Indenture, or Cut made in upon a Bend, so that the Colours counterchange, running the one into the other, in only one Point of each.

ESCROL, represents a long Slip, as it were of Parchment or Paper; on which is generally a Motto; but *Leigh* says, that no Person under the Degree of a Knight might, long after King *Henry* the Fifth, place his Crest on a Wreath, as is now us'd, but only on an Escrol.

ESCUTCHEON, deserves well to be particularly spoken of, as being the Ground and Original of all Coat-Armour; for it is certain that Arms were born in the Shields before they were set upon Banners, and wheresoever they are plac'd it is always on something that represents the Form of a Shield or Escutcheon. The Name *Escutcheon* is doubtless originally deriv'd from the *Latin, Scutum*, a Shield, which we taking from the *French*, have added the Letter *E* before it, for they say *Escu*, and we may as properly write it *Scutcheon*, but that Custom has prevail'd. The *Latin* Word did likely proceed from the *Greek, Scutos*, Leather, because the Shields were generally cover'd with Leather; being in ancient Times made of the Barks of Trees, or of their Boards, or of Oziers, which the Leather covering render'd the more solid and lasting; tho' afterwards the several Sorts of defensive Arms, as Shields, Bucklers, Targets, &c. came to be made of Metal. But as to that we call the Escutcheon, most Nations of the remotest Antiquity were wont to have their Shields distinguish'd by some particular Marks painted on them; and to have such Things on their Shields was a Token of Honour, none being permitted to have them till they had perform'd some honourable Action; and therefore those who carry'd Shields without any Mark of Distinction, were known to be Persons no way Noted for their Bravery. *Homer* and *Virgil* describe the Bucklers born by *Achilles* and *Eneas*, and *Vegetius* speaks of the Distinctions born on Shields, for Shields and Escutcheons are the same in *English*; and the *Italians* give the Shield the Name of *Scudo*, the *Spaniards*, according to their Custom, only add the *E* and say *Escudo*. That in which we generally represent Coat-Armour, is square, only rounded off at the Bottom; but as there

there were such defensive Weapons of fundry Shapes, and known to the *Romans* by several Names, any Form of them might be as well made use of, but that it is best to adhere to what Custom has establish'd as a Rule, forasmuch as singularity in Things indifferent is not commendable. The Variety of Shields, Bucklers, Targets, &c. was so great, that it would take up too much Room to describe them. The *Romans* had the several Names of *Scutum*, *Parma*, *Clypeus*, *Pelta*, *Cetra*, &c. The curious may see thirty several Sorts of them represented in *Colombiere*. The *French* have also the several Names of *Escu*, *Targe*, *Bouclier*, *Rondelle*, *Rondache*, &c. The *Spaniards* have *Escudo* and *Rodela*. Now as to the Bearings on the Shields, those at first, it is likely, might be arbitrary, according to the Fancy of the Bearer, but in Process of Time they came to be the Gift of Kings and Generals, as the Reward of honourable Actions; but now debas'd as all other Things, to such a Degree that the meanest of Men, if they grow Rich by any means, set up their Coats of Arms, like the greatest Heroes, and are not only allow'd to bear Arms, but such Marks of Distinction as were once only to be purchas'd with much Toil, many Dangers, and the Expence of their Blood.

ESCUTCHEON OF PRETENCE, is that on which a Man carries the Coat of his Wife, being an Heiress, and having Issue by her. 'Tis plac'd with us as a Note of such Fortune, *sur le tout*; as the *French* express it, that is, over all, or over the Coat of the Husband, who thereby shows forth his Pretensions to her Lands. In *Latin* it may be render'd thus, after having blazon'd the Atchievement of the Husband, *viz. Et in parma*, &c. *jus ejus indicante*, &c. And I think, if *super totum posita*, or *superposita*, was annex'd, 'twould be much the better

better, because we in *England*, only understand the bearing of an Heiress in this manner; nay, I do not see why that Right should not be particulariz'd as to the Lands of his Wife; because that Form of Bearing among Foreigners, does not denote her to be an Heiress, and him to have Issue by her, as according to our Practice it does, tho' with us the abovemention'd Blazon would be perfectly understood. *Dist. to Guillim's Display.*

ESQUIRE, in *Latin* call'd *Armiger*, was formerly, as the *Latin* Name imports, a Person that carry'd the Arms of some Great Man, and as such they may be deduc'd from remote Antiquity, for *Saul* and *Jonathan* had their Armour-Bearers, and so had *Achilles* and *Alexander* the Great; but we have little to say now of such Esquires, most of those in Being having little Knowledge of the bearing of Arms. There are now reckoned to be six Sorts of Esquires. The first are the eldest Sons of Viscounts and Lords; next are all Noblemen's younger Sons; third the Esquires of the King's Body; fourth the eldest Sons of Knights; fifth those to whom the King himself gives Arms, and makes them Esquires; which was formerly done by putting about their Neck a silver Collar of SS, and a pair of White Spurs on their Heels, for which Reason they are in some Parts still call'd White-Spurs, to distinguish them from Knights, who us'd to wear them gilt. To their eldest Sons the same Title belongs. The sixth are those who bear any superior Publick Office in the Kingdom, as High Sheriffs, Justices of the Peace, &c. If a Man be an Esquire, or Gentleman only by Office, and loses the same, he also loses the Title of Gentility. If an Esquire be to be arraign'd of High Treason, he ought to be try'd by Men that have 40*s.* of Freehold, and 100*l.* in Goods, and a Knight has no other Privilege.

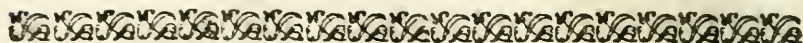
lege. The Heir-apparent of an Esquire is privileg'd to keep Greyhounds, Setting-Dogs, or Nets to take Partridges and Pheasants, tho' he cannot dispend 10*l.* of Estate of Inheritance, or of the Value of 30*l.* of Estate for Life. The *French* call an Esquire *Efcuyér*, the *Spaniards*, *Efcudero*, both importing the beaying of Arms, as above, tho' now the Persons so call'd are quite otherwise employ'd.

ESSORANT is a *French* Term to exprefs a Bird standing on the Ground with the Wings expanded, as if it had been wet, and were drying itself.

ESTETE' is us'd by the *French* to signify a Headless Beast, whose Head has been as it were torn off by Force, and consequently the Neck remains rough and ragged, whereas *Deffait*, or *Decapite* signifies beheaded, that is, the Head cut off leaving the Neck smooth.

ESTOILEE', a *Cross Estoileé*, is a Star with only four long Rays in the Form of a Cross, and accordingly broad in the Center, and terminating in sharp Points, so call'd both by *French* and *English* Heralds, the latter having taken it from the former, as they have most other Terms. In *Latin*, it is call'd *Crux stellaris, e quatuor planis radiis ad Diametrum & perpendicularum positis constantem*.

EYE, the Eyes are born in Armoury, as well as other Parts of Man, for being so Principal a Part, that without them we are depriv'd of the enjoyment of all visible Objects, they are an Emblem of Vigilancy, and Vivacity. *Barry Nebule* of six pieces, *Azure* and *Argent*, on a Chief of the second, three Eyes *Gules*, born by the Name of *de la Hay* in *Ireland*; and the like Bearings of Eyes by many Families in *England* and in other Parts.



F.

FAILLIS, is a *French* Term denoting some Failure or Fraction in an Ordinary, as if it were broken, or a Splinter taken from it.

FAR-ROEBUCK is the Term us'd to signify that Creature in its fifth Year.

FASCE is the *French* Word for what we call a Fesse. See *Fesse*.

FASCE', is among the *French* the same that we call *Barry*.

FAWN, is the Term to signify the young one of the Buck's Breed in its first Year.

FENDUE EN PAL, a *Cross fendue en pal*, or clove down in Pale, is, as those Words express it, cloven from Top to Bottom, the two Parts set at some Distance from one another.

FER DE FOURCHETTE, *Croix a fer de fourchette*, is a Cross having at each End a forked Iron, like that formerly us'd by Soldiers to rest their Muskets, wherein it differs from the *Cross fourchée*, the Ends whereof turn forked, whereas this has that Sort of Fork fix'd upon the Square end. *Plate III. Fig. 17.*

FER DE MOULINE, *Milrinde*, *Ink moline*, or *Iake de Moline*, signify all the same Thing, viz. the Iron of the Mill. The *French*, saith *Gibbon*, sometimes term it *Fer de Mouline*, and hold it, according to *Sezoign*, that learned Advocate, in his *Tresor Heraldique*, to be *La piece de fer que soustient la Meule tournante du Moulin*, that is, the Piece of Iron that upholdeth the moving Mill, wherefore we may term

term it in *Latin*, *Ferrum molendinarium*. I have given you their Form in three different ways, the two former having been frequent in *England*, and the latter in *France*, and the Low-Countries; being exhibited, saith *Gibbon*, by *Baron*, and *Pratique des Armoiries*, p. 142. which latter describes it thus, *Il se fait a guise de deux Cressants adosses; & accouplés de deux Plaques de fer*, like two Crescents addorsed and coupled by two Plates of Iron. *Dict. to Guil. Plate III. Fig. 18.*

A FESSE, in *French*, *Fasce*, is one of the *English* nine, and the *French* ten honourable Ordinaries, consisting of Lines drawn directly across the Shield from Side to Side, and containing the third Part of it, between the Honour Point and the *Nombril*. It represents the Waste-Belt, call'd by some in *Latin* *Cingulum honoris*, or the Girdle of Honour; which is very proper, because the Waste-Belt or Girdle, must be about the Middle; yet others call it *Bai-theus*, which may cause Mistakes, because that Name is given to a Bend. *Chiffletius*, *Mackenzey*, and others use the Word *Fascia*, and that is very proper, as being the true Term of Art. *Cambden*, tho' so great a Man, is not always right in these *Latin* Terms of Blazon, and here uses *Area* and *A-reola*, which are better Words for the Field, than for the Fesse. *Uredus* sometimes has *Zona*, which may be receiv'd, as being to the same Effect as the *Cingulum*, or Girdle. *Plate III. Fig. 19.*

PARTY PER FESSE, is parted across the Middle of the Shield from Side to Side, through the Fesse Point. This the *French* express by one Word, which is *Couppé*. *Upton* and others in *Latin* term it *partitum ex transverso*; and *Gibbon* is rather for *transverse sectum*, or *ad diametrum bipartitum*; he has also *Fasciatim*, and so every one according to his particular Fancy.

FESS-POINT is the exact Center of the Escutcheon, so call'd because it is the Point through which the *Fess* Line is drawn from the two Sides, and accordingly divides it into two equal Parts, when the Escutcheon is parted *per Fess*. Represented by the Letter *E* in *Plate I. Fig. 13.*

FESSE-WAYS, or in *Fesse*, denotes things born after the Manner of a *Fesse*, that is, in a Rank across the Middle of the Shield, which the *French* call *en Fasce*, and Mr. *Gibbon*, in *Latin* *Fasciatim*, and in *loco Fasciæ*, or *Ordinatum admodum Fasciæ*, all which are intelligible, and may be therefore approv'd of.

FEUILLE DE SCIE is a particular Term us'd by some *French* Heralds to express that an Ordinary, as a *Fesse*, or a *Pale* is indented only on the one Side, because then it looks like a Saw, as the *French* Word denotes, signifying the Plate of a Saw.

FIANTES, is the Ordure, or Excrement of a Fox, and all Vermin.

FIELD, in an Escutcheon, is understood to be the whole Surface of the Shield, or the Continent, and so call'd (I suppose) because it containeth those Achievements which anciently were acquir'd in the Field. The Ancients Latiniz'd it *Campus*. *Uredus* indeed has sometime, *Area*, *Alveum* and *Solum*, which last *Gibbon* thinks to be the proper Word for the Ground Work of any Painting or Embroidery. However of later Years, Blazons in *Latin* have not express'd Bearings so frequently in a Field, as in a Shield, &c. Whence the Words, *Scutum*, *Parma*, *Clypeus*, &c. have been of most frequent Use.

FICHE'. See *Fitched*.

FILE of three or more Labels. See *Label*.

FILLET, is an Ordinary, which, according to *Guillim*, contains the fourth Part of a Chief.

FIMASHING. See *Fumets*.

FIMBRIATED, by this we understand an Ordinary, &c. having a narrow Bordure or Hem of another Tincture, in *Latin*, *Fimbriatus*, and in *French* *Frangé*, that is, edg'd or fring'd.

FIRE is the Source of Arts, without which scarce any of them could be brought to Perfection. It softens the hardest Things, and hardens the soft; by means of it Alchymists separate Metals, and unite them at Pleasure, and discover such Secrets as are wonderful in Nature. For these Reasons the Ancients had so great a Veneration for Fire, that the *Persians* ador'd it as a God, and there is still a Race among them which adheres to that Folly, having been first led into that Superstition by its wonderful Effects. In Armoury Fire may denote those who being ambitious of Honour, perform brave Actions, with an ardent Courage in the Service of their Prince and Country; their Thoughts always aspiring, as the Fire continually tends upwards. *Guillim* tells us, that, Fire in the Scriptures is often taken for a special Token of God's Favour, and that he is pleas'd with the Sacrifices that are done unto him; as when he answereth as it were by Fire, as we read in the *Judges* vi. 21. *Then the Angel of the Lord put out the End of his Staff that he held in his Hand, and touched the Flesh and unleavened Bread, and there arose up Fire out of the Stones, and consumed the Stones, and unleavened Bread, &c.* Fire betokeneth Zeal, and every Sacrifice was offer'd with Fire, to show with what Zeal we should burn, that come to offer Prayer, or Praise, and Thanks to the Lord. The Holy Ghost also descended upon the Apostles in Fire, to show the Fervency of them upon whom it rested. But as a painted

ted Fire yields but little Heat, so doth an Hypocrites colour'd Zeal; and many now always might bear such painted Fire upon an Escutcheon of Pretence for their Device. Thus *Guillim*. And adds, *Argent*, a Chevron voided, *Azure*, between three Flames of Fire *Proper*, is born by the Name of *Wells*. I know of few Coats of Fire in *England*, but there are more in *France* and *Germany*.

FISHES, both the Ancients and Moderns agree; that Fishes are the Emblem of Silence, because having no Lungs they cannot form any sort of Voice, whence came the Proverb, *As Mute as a Fish*. They also represent Watchfulness, because they sleep very little, or not at all; for if they ever happen to Slumber, it is so lightly, that the least Noise, or any sudden Light immediately awakes them. Some have made them the Hieroglyphick of Health; And as they keep to their Element, they may represent those who never forsake their Country, their Prince, or their Honour. *St. Ambrose*, speaking of Fishes, says, There are many more Sorts of them in the Sea, than there are of other Creatures upon the Earth; and that **G O D** has not only created them for the Sustenance of Man, but that we may learn from them; which may as well be said of all the terrestrial Animals, all which give us Instructions how to live in this World. As Fishes are of a less compleat Nature, says *Guillim*, than earthly, or aerial Animals, so must they of Reason be of less Esteem in Coat-Armour, unless the Quality of the Bearer add an Honour thereto; because those others do approach much more to the Nature of Man than the watry Sort does. That is the better which comes nearest to the best, and the Picture which is the adumbration of the Thing pourtray'd, cannot invert or alter the Order, or Worth of the Thing whereof it bears the Similitude. But here I speak
of

of Arms compos'd of Fishes, as they are consider'd in their own Nature, which notwithstanding as they are born of many Persons descended of Noble and Royal Families, are so much ennobled in their Estimation, as that they are to be preferr'd before many that are form'd of Beasts or Fowls. This therefore must be also here recommended for a general Rule, That the Worthiness of the Bearer is not the least Respect we should use in considering the dignity of the Things born in Coat-Armour. Like as Birds have their Plumes, Wings, and Tails, by means whereof they do cut their Way, and make smooth Passage through the Air; in like sort Fishes are furnish'd with Fins, wherewith they guide themselves in their Swimming, and cut the Current of the Streams and Waves, for their more easy Passage, wherein their Course is directed by their Tail, as Ships are conducted by their Helm, or Rudder. As for their kinds of Motion, Fishes in Scripture are term'd *Reptilia*. In the great and wide Sea there are innumerable creeping Things, both small and great; which *Chassentis* says, is because Things when they swim seem to creep along the Water. Fishes are born after divers Manners, *viz.* directly upright, imbowed, extended, endorsed, respecting each other, surmounting one another, fretted, triangul'd, &c. All Fishes, says *Leigh*, that are born Feeding, shall be term'd in Blazon *Devouring*, because they do swallow all whole, without Mastication or Chewing; and you must tell whereon they feed. All Fishes rais'd directly upright, and having Fins, shall be term'd in Blazon, *Fleuriant, ab hauriendo*, signifying to Draw or Suck; because Fishes do oftentimes put their Heads in such sort above the Waters, to refresh themselves with the cool and temperate Air; but especially when the Waters do so rage and boil in the depth of the Seas, against

some tempestuous Storm, that they cannot endure the unwonted Heat thereof. All Fishes that are born traverse, the Escutcheon must in Blazon be term'd *Naiant*, of the Word *Nato*, to swim, for in such manner do they bear themselves in the Water when they swim. It is needless to speak of the Variety, and innumerable Multitude of Fishes, that alone is sufficient to make a large Volume. See more of them under the Names of the chiefest here mention'd in their proper Places, and of the Manner of bearing them under the several Terms.

FITCHE', so call'd from the *Latin Figo*, or rather indeed from the *French Fiche*, both signifying fix'd, and therefore it were better writ without the *t*, tho' the same is generally us'd. The Shape of it is when it ends in a sharp Point, that is fit to fix any thing into the Ground, and it is often us'd in Crosses, and the reason of it *Mackenzey* supposes to be, that the Primitive Christians were wont to carry Crosses with them wheresoever they went for Devotion, and when they settled themselves in their Journey at any Place, they fix'd those portable Crosses in the Ground. Crosses are sometimes fitched by only a Point going out from the broad Foot thereof, and sometimes they go tapering away from the Center to the Point, and then it is said to be *fitche* on the fourth Part. *Uredus* calls this Cross in *Latin*, *Spiculata*, and Mr. *Gibbon* is for terming it *figibilis* or *figenda*; and *Upton* Names it *figitiva*. Plate III. Fig. 20.

FIVE-LEAV'D-GRASS, well enough known, is us'd, by those who would introduce a Blazon by Herbs and Flowers, instead of Metals and Colours, to signify *Vert*, or Green. It is otherwise call'd *Cinque-foile*; but not admitted into the Science of Heraldry, as being a Notion only proper to confound it by a Multiplicity of needless Terms.

FLANCH,

FLANCH, *Flanque* or *Flasque*, *Leigh* would make these two distinct and subordinate Ordinaries, but *Mr. Gibbon* very judiciously accounts them both one, and properly written *Flanque*, and that the last is no Word in Heraldry, and the first but a Corruption. *Un flanc*, being a Side in *French*, which this Ordinary is as it were to the Shield, therefore my Author terms it in *Latin*, *Latus* or *Latusculum*, and (from its Form) adds the Epithet *Gibbosum*. He thinks also we may call it *Segmentum gibbosum*, or *Orbiculi Segmentum*; it being the Segment of a circular Superficies. They are ever born double. *Dict. to Guil.*

FLANK'D, or *Flanqué*, of this the *Dictionary to Guillim*, says thus, *Flanqué*, that is *Flanck'd*. By this the *French* express our *Party per Saltire*. *Baron* renders it in *Latin*, *In decussim seu decussate quadri-fidus*, or *quadripartitus*. It may be also *decussatus*, or *quadripartitus ad Modum literæ X*. And accordingly the *Italians* say, *In forma della littera X*. Thus it is there explain'd, but *Colombiere* expresses it quite otherwise, for he has *flanqué en rond*, and *flanqué en point*, both which represent Sections taken out of the Sides of the Escutcheon, the first rounding from the Angles of it, the latter in strait Lines forming an Angle at the Fess, without making any Saltire; and this I do think to be the true meaning, because *flanqué* or *flank'd* cannot extend any farther than to taking Sections from the Side or Flanks, and not to divide the Escutcheon into four Parts, as the Saltire does. Besides, the *French* call *party per Saltire*, *Escarlele en Sautoir*. Plate III. Fig. 21.

FLOWER-DE-LIS, or as vulgarly written *Flower-de-luce*, than which nothing is more us'd in Coat-Armour, is not mention'd in the *Dictionary* at the end of the new Edition of *Guillim*; but in the *Display* it is said to be of most esteem above all

other Flowers, having been from the first Bearing, the Charge of the Regal Escutcheon, originally born by the Kings of *France*, tho' tract of Time hath made the bearing of them more vulgar. *Guillim*, in opposition to the *French*, says, some of them confound it with the *Lilly*; but I am apt to believe he makes the Confusion himself, for *Spelman* in his *Aspilogia*, calls the *Flower-de-luces* in the *French* Arms *Lilia*, Lillies, and doubtless they are such; and the *French* ought to be allow'd to know what their Arms are, and what Words in their own Language do signify, and consequently whether a *Flower-de-lys* be a *Lilly*, or another Flower. Accordingly *Colombiere* says, the *Flower-de-lys*, or *Lilly*, excels all other Flowers in sweet Odour, Fruitfulness, and Tallness, and therefore ought to be call'd the *Queen of Flowers*, and true Hieroglyphick of Royal Majesty. The *Lys* is the Emblem of the Holy Trinity, by reason of its three Branches, which also signify Wisdom, Faith, and Prowess, by which Kingdoms are supported. The *Lys*, or Lillies, were the principal Ornament of *Solomon's* Crown; and the Sacred Scripture tells us, He in all his Glory was outdone by them; besides their being so pleasing to GOD, that he commanded the great Lawgiver to represent them in the noblest Works of the Temple, as upon the great Golden Candlestick, on the most precious Vessels, and on the Columns, that Temple and its Ornaments representing the Church of GOD. The *Romans*, to represent the Hopes they conceiv'd of being happily govern'd by the Emperor *Augustus*, struck Medals with a Goddess holding a *Flower-de-lys* in her Hand, with this Inscription, *Spes Publica*, the Publick Hope: and the Prophet *Isaiab*, to express that the Just Man shall live for ever, says, *His Soul shall flourish in Heaven like the Lilly, or Fleur-de-Lys*. This Flower is become very
fre-

frequent among us, in some Coats One, in others Three, in others Five, and sometimes *Semee*, or all over the Escutcheon without any certain Number. *George* Earl of *Bristol*, Lord *Digby* of *Sherborne*, Knight of the most Noble Order of the Garter, bore *Saphir*, a *Fleur de Lys* Pearl.

FLEURDELISEE' *Fleurettée*, and *Fleury*. See *Flory*.

FLEURONNEE' I take to be the same as *Fleurettée*.

FLORY, *Flowry*, or *Fleury*, a *Cross-Flory*, by *Upton* in *Latin* call'd *Crux Florida*, differs from the *Patonce*, as is there mentioned, in that this has the Flowers at the ends circumflex and turning down, whereas the *Patonce* stretches out more like that which is call'd *Patée*. *Colombiere* does not mention this Cross; but *Guillim* and *Morgan* give several Instances of its Use in *England*. The Editor of *Guillim* says thus; *Fleury*, *Flory*, *Fleurty*, *Floretty*, all which, as *Gibbon* observes, amount but to Flower'd, and are but corrupt Expressions to the same end, tho' some will have it, that they signify different Ways of Flowering. The *French* use *Florence*; and their Countryman Mr. *Baron* has *Liliatus*, which *Gibbon* also useth out of *Cambden*, *Uredus*, &c. *Chiffletius* hath indeed *Foliatus*, which is not so proper, because all Things Flower'd, or *Flory*, in Arms, respect only the *French Lilly*, or *Fleur de Lys*. Plate III. Fig. 22.

FLOWERS have also been much introduced among other Bearings, perhaps because of them Chaplets have been formerly made to adorn the Heads of Men esteem'd for their Virtues, or meritorious Actions. Something is here said for the better explaining of the Reasons for bearing them under their particular Names.

FONDANT among the *French* Heralds signifies the same as with us *slooping for a Prey*, as when an Eagle, a Hawk, or such like ravenous Fowl flies down to seize its said Prey.

FORCENE', as *Cheval Foycené*, is a Horse rearing or standing on his hinder Legs.

FORME', or *Formy*, a *Cross formé*, or *Formy*, a Cross narrow in the Center and broad at the Extremities, so call'd by *Leigh* and *Morgan*, but most, or all others, call it *Patée*, both in the *English* and *French*; therefore see the Word *Patée*, or *Pattée*.

FORMED. See *Seated*.

FOURCHEE', or *Fourchy*, a *Cross fourchée*, is forked at the ends, as the *French* Word we use for it denotes, being so call'd by the Heralds of that Nation, as well as ours. The Book of *St. Albans* gives it in *Latin* the Name of *Crux furcata*, and so does *Upton*, who, in the Cut he gives of it, rather represents a Cross anchor'd, turning the Extremities in a circular manner to sharp Points, whereas this forked Cross has the Forks compos'd of strait Lines and blunt Ends, as if cut off; and therefore it is better express'd in *Latin*, *Crux obtusis terminis furcata*, or *Crux ad ejus extremitates obtuse bifida*, which truly represents it, as may be seen in the Cut. *Plate III. Fig. 23.*

FOWLS. See *Birds*.

The **FOX** is reckon'd the most crafty and subtil of all Beasts. The *Egyptians* in their Hieroglyphicks took little notice of it; but the *Greeks* and *Romans* have writ much concerning it, and *Esop* in his Fables often brings in the Fox to represent a Piece of Cunning; and therefore *Philstratus* making all the Beasts to dance about *Esop*, sets the Fox for their Leader, to express that the wisest govern and direct the rest; so that considering the subtil Temper of the Fox, it may properly represent those who have
done

done signal Service to their Prince and Country in the Administration of Justice, or upon Embassies, or such like Negotiations, where there is more use for Wit and Dexterity than for Strength and Valour. Foxes may also be the Emblem of those prudent Commanders, who rather choose to prevail in their Enterprizes by Conduct and Stratagems, than by the downright Dint of their Soldiers Courage, as gaining Victories with less Expence of Blood, like *Ulysses*, who for his Craft and Dexterity was valu'd beyond the brutal fighting *Ajax*. Foxes are of as frequent use in Armoury as most other Beasts, except Lyons, and their Heads without their Bodies often occur. *Kadrod-Hard* of *Wales* bears, *Argent*, two *Reynards*, or Foxes counterfaiant in Bend, the Dexter surmounted of the Sinister Saltierlike *Gules*. Fox of *Farley* in the County of *Wilts*, *Ermine*, on a Chevron *Azure*, three Foxes Heads Erased *Or*. *Colombiere* gives us a Coat, which for its singularity deserves to be taken Notice of, it belongs to the House of *Schoden* in *Germany*, and is, *Gules*, a Fox saliant towards the Sinister Side of the Escutcheon, *Or*, wearing a Capuchin or close Hood *Sable*, hanging down upon his Neck, and in it a Goslin *Argent*. This Bearing, he says, represents such as are full of Craft and Subtilty, who Hypocritically pretend to be very harmless, in Order to catch Gossins, that is, silly, weak and innocent Persons.

A FRET, says the *Dictionary* to *Guillim's Display*, is so term'd, as I conjecture, because the Pieces of which it is compos'd, seem to fret each other, by their alternate Superposition. Some have term'd this a True-Lover's Knot; some others, *Harrington's Knot*, because it is their Arms, and *Nodo firmo* their Motto. This Blazon might serve for their Coat to those that know the Bearing, which it in

no Case Explains, therefore must not be used. Mr. Gibbon is for calling it, *Heraldorum Nodus amatorius*, or *Heraldicus veri amoris Nodus*. But no one can by this tell the Form of Herald's True Lover's Knot, therefore I must beg leave to tell him his following Blazon which he gives for those who dissent from his Opinion, is much better, viz. *Retis unicam maculam, & duas Taniolas obliquas (dextram scilicet & sinistram) cuncta simul pro veri amoris nodo intertexta*, which, as he saith, is Mathematical enough. The Ancients us'd *Fretum simplex*, which is barbarous Latin. So the Dictionary above quoted, to which I have not any thing to add; but must observe as to the derivation given of the Word, that I cannot perceive how the French should come to derive a Word from the English, which they do not understand. Plate III. Fig. 24.

FRETTY, in French *Fretté*, the last above quoted Dictionary speaks thus of it. *Fretté* is of six, eight or more Pieces. The Ancients were wont to say, *Arma fretata*, of so many Pieces. Uredus hath *Clathris scuto superpictis*; and some instead of *Clathris*, *Cancellis*; some use the Adjectives *Clathratus* and *Cancellatus*, among whom is Mons. Baron. But I am rather of Mr. Gibbon's Opinion, who Blazons such a Bearing by *Bacillis*, as hereafter; for Arms laticed, which the French term *Treillie*, have their Pieces passing all over, and nail'd in the Joints; whereas these Bastons or Batons pass interchangeably one over and under another; so that laying aside both *Clathrus* and *Cancellus*, he blazons the Coat of the Lord Willoughby of Parham, viz. *Azure fretty of eight Pieces Or, thus: Gestat scutum caruleum octonis bacillis aureis impressum obliquis, quatuor dextris totidem sinistris, qui alius super alium (vicissim & subter) subalternatim interponuntur*. Mr. Guillim derives the Term *Fretty* from the French Word *Retz*, which signi-

signifies a Net, which if so *Reticulatum* would be a proper Word, as in the Coat of the ancient Lords *Etchingham* of *Suffex*, viz. *Azure fretty of six Argent. Parmam caruleam tribus, ex argento taniolis dextris, totidemque sinistris Reticulatum.* But in this Variety of Opinions I shall leave every one to his own Way, recommending only this, that he takes that care in his Blazon, so to describe the Form, as that a Draught may be made therefrom. Thus that *Dictionary*: And indeed the Thing can scarce be better explain'd. However I must observe, that *Colombiere* says, *Fretté* absolutely nam'd, without any addition, is suppos'd to be of six Pieces, that is, so many crossing one another; but if there be more than the Number they must be specify'd.

FUMETS, or *Fimafhing*, is the Ordure, or Excrement of an Hart, and all other Deer.

FUNERALS ought, where the Persons to be interr'd are of any Note, to be manag'd by the Heralds, as being the last Respect paid to the Deceas'd, whose Rank and Dignity ought to be the Rule of the Funeral Pomp, of which the Heralds are the true Judges. Most civiliz'd Nations have always paid such Honour to the Deceas'd, and affording decent Burial, at least, was reckon'd a Religious Duty by the *Jews*, and is so still among *Christians*. The Custom has been, at the Funeral of Great Persons, for all their Friends and Servants to assemble and attend them to the Grave in solemn Manner, carrying their Arms, Pennons, and all Ensigns of Honour. But in regard that there are several Degrees of Persons at such Solemnities, it is requisite that they should be Marshall'd in their proper Order; according to their respective Ranks, as Gentlemen, Esquires, Knights. Barons, &c. which is the proper Office of the Herald, as are many other Particulars too tedious for this Place.

FUR-

FURCHE, a *Cross furche*, that is, forked, denoting the eight Beatitudes to the Bearers thereof, says *Sylvanus Morgan*. There is also a *Cross fourche de trois points*, or forked of three Points, when each End is twice forked. See *Fourchée*.

FURS us'd in Arms are taken from the Skins of certain Beasts, strip'd from the Bodies, artificially trimm'd, for the furring, doubling, or lining of Robes and Garments, serving as well for State and Magnificence, as for wholsome, and necessary Use. These are us'd as well in doublings of the Mantles pertaining to the Coat-Armours, as in the Coat-Armours themselves. *Mackenzey* says, Shields were cover'd with Skins, which Coverings gave Occasion to the Furs or Skins now in Mention, and this is certainly a better Reason for their being in Shields, than to say, because they were us'd in Mantles and Garments. Furs do consist either of one Colour alone, or of more Colours than one. That Fur which consisteth of one Colour alone is White. Furs consisting of more than one Colour are either of two Colours, or more than two. Such Furs as are of two Colours only, are these, *Ermin* being White with Black Spots; *Ermines* is Black with White Spots; *Erminois*, whose Ground is Yellow, powder'd Black; *Pean* is Black powder'd with Yellow. Another Sort of Fur is call'd *Vaire*, made of Pieces of Skins sew'd together in the Shape of Glasses, but the Colours thereof are to be express'd. *Varry coupé* is another sort Fur of mention'd by *Leigh*, and others, but as it is contróverted by many, no more needs be said of it; See each of them under its peculiar Name.

A FUSIL, or as the *French* call it *Fusée*, that is, a Spindle, which is the Thing it represents. The *Fuzil* is longer than the *Lozenge*, having its upper and lower Part more acute and sharp, than
the

the other two collateral middle Parts, which Acuteness is occasion'd by the short Distance of the Space between the two collateral or middle Parts; which Space, if the Fusil be rightly made, is always shorter than any of the four Geometrical Lines whereof it is compos'd. Some have call'd it in *Latin*, *Fusillus*, others *Fusa*; but the true Name is *Fusus*, as signifying the Spindle. *Plate III. Fig. 25.*

FUSILLY, which the *French* call *Fuselé*, denotes a Field, or Ordinary entirely cover'd over, or divided into *Fusils*, which *Upton* calls *Fusillatum*; but *Gibbon* is for *Fusis interstinctum*, or *distinctum*; but allowing the proper Liberty due to Terms of Arts and Sciences *Fusillatum* seems to be a good Expression. *Plate III. Fig. 26.*



G.

GALEYS are of no less Antiquity than Ships, but not so serviceable in all Respects, as lying too low, and therefore unfit to endure so much foul Weather; however they have the Advantage of using their Oars, when the Wind does not favour their Sails. It is a Sort of Vessel never us'd in *England*, and consequently it is likely no *English* Family bears it in Coat-Armour.

GAMBE, is a Corruption of the *French* Word *Jambe*, a Leg, and us'd as such by Heralds, for the Leg of a Lion, or other Creature born in Arms, as *Gules*, three Lyons Gambes erased *Argent*, being the Arms of *Newdigate* of *Hatfield* in the County of

Midd.

Middlesex. The Difference between a *Gambe* and a *Paw*, is that the first ought to be the whole Leg, whereas the latter is the Paw cut off short.

A GARBE, this Term we have borrow'd from the *French* Word *Gerbe*, signifying a Sheaf of any Kind of Grain, and so we understand it. *Gibbon* from *Ferne* calls it *Fascis frumentarius*, which is a very proper Expression. The *Garbe* or Sheaf of Corn represents Summer of the four Seasons of the Year; and the Month of *August*, as the Bunch of Grapes represents Autumn, and the Month of *September*; Flowers the Spring, and *May*; and a Tree wither'd and without Leaves Winter, and *January*. *Azure* a Garbe Or is born by *Grosvenors* of *Eaton* in the County Palatin of *Cheshire*; and those of *Busbury* in *Staffordshire*, with only this Difference, that the former being Baronets have the Arms of *Ulster*, commonly call'd the Bloody Hand, in a Canton Dexter, which the others have not. Many other Families bear Garbes after several Manners. For what reasons such Coats were first given is left to others to decide. *Plate III. Fig. 27.*

GARDANT denotes any Beast full fac'd, looking right forward, and tho' it be a *French* Word, I do not find it in use among their Heralds, who say a Lyon is never to be so represented, but a Leopard always, and therefore needs not to be express'd. Besides *gardant* in *French* signifies keeping, and we use it for looking. In *Latin* it may be term'd *obversus ore*, with his Face turn'd forward. *Gules*, a Lyon Rampant Gardant, Or, is the Coat-Armour of the Family of the *Morices* of *Werington* in *Devonshire*. *Plate III. Fig. 28.*

GARDEVISURE, is the *French* Term, like most others in Heraldry, us'd also in *English* for the better expressing the use thereof; as serving for the
Safe

Safeguard, and Defence of the Face. This is for Brevity call'd the *Vizer*.

GARLAND. See *Crown*.

GARTER (the most noble Order of the) is generally so well known, and has been treated of by so many Learned Writers, that a little said of it here will suffice, referring the Curious to those who have writ of it at large. It was first instituted by King *Edward* the Third in the Year 1350. To urge its Antiquity is needless, because it is certain, that *Knights Hospitallers of St. John of Jerusalem*, now call'd *Knights of Malta*, are much more ancient, as were the *Knights Templars*, afterwards suppress'd, and others that might be mention'd. Nor is it worth while to enter upon the Controversy about the Motive that induc'd King *Edward* to found this Order, some affirming that it was an amorous contrivance, in Honour of a Lady's Garter; from whence it had the Name; and others strenuously contending to deduce it from a more Noble Original, tending only to reward such as had serv'd well in the Wars. Be that as it will, for both these Motives might concur to the same End; this is certain, that it has ever since been look'd upon as a great Addition bestow'd on the Noblest Persons of the *English* Nation, and many foreign Princes have thought fit to be admitted to it. The Value of it is much enhanc'd by the small Number it contains, having at the first Institution been appointed for only twenty six, including the Sovereign, and that Number never after increas'd; whereas all other Orders have been so freely bestow'd, that they have lost much of their Esteem by it. The Patron of this Order is *St. George*, the famous Warrior of *Cappadocia*, who after having exercis'd his Valour in the Wars, laid down his Life for the Christian Faith, on which account he was honour'd by all
the

the Christian World, and very many Churches erected under his Invocation, and at length he became the Tutelar Saint of the Kingdom of *England*; and that he might be so to this Order, the Founder appointed every Knight, as his Badge, to wear the Image of *St. George* a Horseback trampling upon a Dragon, with his Spear ready to pierce him; the whole garnish'd with precious Stones appendant to a Blue Ribbon about their Necks, and this in Regard that the Saint is said to have kill'd such a Monster; that in his Days ravag'd the Country. Besides the *St. George* on their Breasts they are to wear a Garter set with Pearls and precious Stones, with this Motto, *Honi soit qui mal y pense*, Shame be to him that evil thinks. Which those who favour the Opinion of the Lady's Garter above mention'd, do with good Reason observe as a Proof of their Assertion, being the King's Words, when he took the same up, for otherwise there had been no Occasion for such an Expression. But not to urge that, the Garter is fastned to the Left Leg with a Gold Buckle, and therefore they are call'd Knights of the Garter. None of the Knights ought ever to appear abroad without these two Ornaments. Besides King *Charles* the First Ordain'd that every Knight should always wear a Star of silver Embroidery upon his Cloak, and Coat, with the Escutcheon of *St. George*, within the Garter, in the Center of it. To describe the Robes belonging to the Order, and the manner of Installing Knights, with the Oath they take, and the Rules prescrib'd them, being too long for this Place, those who desire it may read all at full Length in *Asbmole's* Order of the Garter.

GARTER PRINCIPAL KING OF ARMS, was instituted for the Service of the Order, not at the first founding of the Order; but afterwards by
King

King *Henry* the Fifth, as Sovereign, with the Advice and Consent of the Knights Companions, and as such he is call'd Sovereign of the Office of Arms over all the Servants of Arms of *England*. He is also stil'd Chief and Principal King of Arms, and so acknowledg'd by the other Kings, and Heralds, and Pursuivants. As such he goes first. His peculiar Duty is to attend upon the Knights of the Garter at their Solemnities; to advertise those that are chosen of their Election; to call them to be install'd at *Windsor*; to cause their Arms to be hung up over their Seats, and to Marshal the Funeral Rites and Ceremonies of them; as also of the greater Nobility, as of Princes, Dukes, Marquesses, Earls, Viscounts, and Barons; besides many other Services to the King and State. Garter, and Principal King of Arms, are two distinct Offices united in one Person. Garter's Employment is to attend the Service of the Garter, in Reference to which he has allow'd him, *First*, A Mantle, and Badge. *Second*, A House in *Windsor-Castle*. *Third*, Pensions both from the Sovereign, and Knights. *Fourth*, Fees. As King of Arms, he is to perform Services relating to the Office of Arms, and there appertains to him, *First*, A rich Coat and a Crown. *Second*, Lodgings within the College of Arms. *Third*, A Pension out of the *Exchequer*. *Fourth*, Fees. Garter's Oath relates only to Services to be perform'd within the Order, and is taken in Chapter before the Sovereign and Knights Companions, at his Admittance into the Office; but he takes no Oath before the Earl-Marshal, when created King of Arms; being regulated by the Laws of the Order; the Sovereign's Pleasure, and consequently their Officer; and not subject to the Earl-Marshal's Authority; nor as Garter (but as King of Arms) intermeddles with any Thing under it. That Gar-

ter is an Officer of the Order, as appears by the Statutes, which mention five Offices appertaining to it, *viz.* Prelate, Chancellor, Register, King of Arms nam'd Garter, and Usher at Arms nam'd the Black Rod. The three Officers, *viz.* Register, Garter King of Arms, and Black Rod, are under the Protection of the Sovereign, and if any Injury be done them by Subjects, or Foreigners, they submitting their Cause to the Judgment of the Sovereign and Knights Companions, they shall be bound to receive them, and to do them Justice, and if the adverse Party will not submit, they shall be bound to take Part with, and favour the Officer: Only the King, as Sovereign, and the Knights Companions, can appoint Garter, tho' the Earl-Marshal has a Right of chusing all other Officers of Arms. The Qualifications of Garter are, that he be a Gentleman of Blood, and of Arms, and of clear Reputation. As to granting or confirming of Arms, in Regard there have been many Controversies about it, the Earl-Marshal has regulated the same so, that to all new Grants, Garter shall first Sign and Seal, and then the King of that Province in which the Receiver lives; and both have their Fees; but either *Clarencieux*, or *Norrey* may give a Confirmation, without being compell'd to have Garter's Assistance.

GENNET (Knights of the Order of the) in *France*. The *Moors* having overrun almost all *Spain*, pass'd into *France* in vast Numbers, and extended themselves as far as the *Alps*. *Charles Martel* then Governing that Nation only as Mayre of the Palace, and designing to raise himself to the Throne, gather'd an Army, of only 30000 Men, and joining in League with *Eudo* Duke of *Aquitain*, they both fell upon the *Moors*, who were 400000 strong, over whom they obtain'd a compleat Victory, killing

365000 of those Infidels with their General. This Battle, according to some *French* Authors, was fought in the Year 726, others say 730, and some of the *Spaniards* 734, so much do they vary in Point of Time, tho' they all agree as to the other principal Circumstances. The Pillage of the Field was of very great Value, and various; but among other Things of Esteem there was found a considerable Quantity of *Gennet's* Furs, and several of those Creatures alive, which being great Rarities were all presented to *Charles Martel*, who priz'd them very much both for the Delicacy of the Fur, and the Sweetness of their Smell, not unlike to that of a Civet-Cat, and therefore as Marks of Favour, he bestow'd some of them among the greatest Men in his Army, by whom they were had in great Esteem. This Creature, call'd a *Gennet* is not unlike a Cat as well for Bigness, as Shape of Body, but the Nose or Snout, is long and slender like a Weezel; it is extraordinary light and swift, and the Skin as fine and soft as Down. Some say they may be bred tame, and that in Parts of *Turkey* they are so about their Houses like Cats. There are two Sorts of them, one of which is very valuable, as being rare, the other more common. The most common Sort is grey, mottled, or full of black Spots, the other is black as Jeat and as glossy as the finest Velter, but speckled with Red, which sets off the Creature wonderfully. The Skin when rubb'd and chaf'd Exhales a most fragrant Odour not unlike to Musk, which was the Reason that in former Times many great Men had their Garments lin'd with these Furs. *Charles Martel*, to perpetuate the Memory of this glorious Victory, and at the same Time, honour those who had bore chief Commands and signaliz'd themselves in it, instituted the first Order of Knighthood that ever was in *France*, and call'd it the Order

of the *Gennet*, on account of those Creatures and Furs, taken as was said before, among the Spoils of the Enemy. He ordain'd there should be only sixteen Knights at any one Time, who were distinguishable by their Collars of Gold, consisting of three Chains, all meeting and knitting together at certain Distances in enamell'd red Roses. At the End of the Collar, by three other Chains hung a Gennet of Gold, as it has been describ'd before, enamell'd Black and Red, sitting on a Turf or Bank of Flowers, beautifully enamell'd. *Charles Martel* declar'd himself Chief of the Order; leaving the Sovereignty to his Successors Mayres of the Palace, that should be of his own Blood. The Order continu'd in a flourishing Condition in *France*, as long as the second Line of Kings, descending from *Pepin* and his Son *Charlemagne* wore the Crown; but at length, *Robert*, the only King of that Name, instituting the Order of the Star; in Honour of the Blessed Virgin *Mary*, call'd the *Star of the Sea*, this Order of the *Gennet*, was wholly suppress'd.

GENTLEMAN, by us usually express'd in *Latin* by the Word *Generosus*, because he ought to be of a generous Disposition. In *French* *Gentilhomme*, in *Spanish* *Hidalgo*, which imports *Hijo dalgo*, the Son of a Family of Value. Gentlemen have their beginning either of Blood, as they are born of Parents of Worth; or for having done something in Peace, or War; whereby they deserve to bear Arms, and be accounted Gentlemen. But in these Days all are Gentlemen that have Money, and if need be a King at Arms shall grant him a Coat of Arms, if he has none. If a Man be a Gentleman by Office only, and loses the same, then he also loses his Gentility. The *Saxons* formerly admitted none to the Degree of Gentry that liv'd by Trades, or Business of Buying or Selling, except only those that throve by

Husban-

Husbandry, and Merchandise. In all Ages Husbandry has been reputed a creditable way of living, and trading by Sea has been the next in Esteem. Formerly only the Sons of Gentlemen were admitted into the Inns of Court, whence it came to pass that there was scarce any to be found skill'd in the Law but Gentlemen. Many Privileges belong'd formerly to Gentlemen, among which were, *First*, That if a Peasant, or mean Person detracted from the Honour of a Gentleman, he had a Remedy at Law; but if one Gentleman from another, Combat was allow'd. *Secondly*, In equal Crimes a Gentleman was more favourably punish'd than a Churl, provided the Crime were not Heresy, Treason, or excessive Contumacy. *Thirdly*, A Gentleman was to have peculiar Honour and Respect paid him by a mean Person. *Fourthly*, In giving Evidence the Testimony of a Gentleman was more Authentick than that of a Clown. *Fifthly*, In Election of Magistrates, and Officers by Vote, the Suffrage of a Gentleman should take Place of an ignoble Person. *Sixthly*, A Gentleman should be excus'd from base Services, Impositions, and Duties, both Real, and Personal. *Seventhly*, A Gentleman condemn'd to Death ought not to be hang'd, but beheaded, and his Examination taken without Torture. *Eighthly*, To take down the Coat-Armour of any Gentleman, to deface his Monument, or offer Violence to any Ensign of the deceas'd Noble, deserv'd Punishment. *Ninthly*, A Clown could not challenge a Gentleman to combat, because there was no Parity in their Conditions. Much more might be said to this Effect, but as it is all ceas'd, and has no being, let it pass. A Gentleman is of perfect Blood, and of Ancestors who has four Descents of Gentility both by his Father and Mother, that is, whose Father's Grandfather, his Great Grandfather, his Grandfather

ther, and his Father on both Sides were all Gentlemen. Now Men assume this Dignity who are neither so by Blood, nor Coat-Armour; which Sir *John Ferne* calls *Apocriphate*, and debarr'd of all Privilege of Gentility. These Gentlemen, by Name, and not in Reality, says he, are the Students of Law, Grooms of his Majesty's Palace, Sons of Churls made Priests, or Canons, &c. or such as have receiv'd Degrees in Schools, or born Office in the City, by which they are styl'd Gentlemen, yet have no Right to Coat-Armour. Thus the said Sir *John*, and so many others, concerning Gentility; of which this may suffice, without it were otherwise regulated.

GIRL is the Term us'd to signify the young of a Roe in its second Year.

GIRONNE', or *Gironny*, as *English* Writers often have it, corrupting the Original. Of this the *Dictionary to Guillim* says thus: The Word *Giron*, in *French* signifies the Lap, for suppose one sitting (the Knees posited somewhat asunder) imagining also a Traverse Line, from one Knee to the other; the same with the two Thighs makes a *Giron*. The Ancients did use to Term such Bearing, *Arma contraconata*, of so many Pieces; and thus doth *Fern*, *Mackenzey*, and others. But *Gibbon* thinks the Word somewhat barbarous, and adviseth us rather to the Substantive *Conus*, whence the other is coin'd, saying, *Scutum segmentis duodenis in conorum modum ex Auro vicissim & cyano, interstinctum*; for, *Gyronny* of twelve, *Or* and *Azure*. But rather than all he chuseth the Word *Cuneatus*, from *Cuneus*, a Wedge, of which Form a *Giron* is, saying, *Scutum segmentis denis, ex auro vicissim & cyano, cuneatum*; for, *Gironny* of ten, *Or* and *Azure*. Sometimes where the *Girons* are form'd directly by the several Lines of Partition, he describes them by those Lines, in all

all which the Reader is left to his own Humour. Thus the Author of that Dictionary. Now I cannot see what Occasion there is for forming imaginary Lines in the Lap, and all the other strange Notions, when it is more easily and rationally deriv'd from the *Spanish*, in which Language it signifies a Gore in a Garment, which exactly answers to the *Giron* in Heraldry, and the ancient Family of the Dukes *de Ossuna*, whose Name is also *Giron*, bear three *Girons* in their Arms, whence it is more than probable that the *French* Heralds had the Word, and made use of it in blazoning such Arms. *Upton* calls these Arms in *Latin*, *Contraconata*, which is above call'd barbarous by *Gibbon*; but for what Reason does not appear, the Liberty of coining such Words in Heraldry, when they are proper, being always allow'd, and the Propriety of this being visible, in as much as *Gironné* consists of so many Cones opposite to one another; unless it be objected that a Cone is properly Round, tho' ending in a Point, which may be objected against the Word *Cuneus*, a Wedge, because the Wedge does not terminate in a Point, but in a broad Edge; which brings this again to the *Spanish* Word *Giron*, a Gore of a Garment ending in a Point, without either Roundness or Edge. Another Observation occurs as to this Term, *Gironné*, which *Colombiere* tells us ought to be of eight Pieces, for speaking of the several Partitions, he says thus, *Maugiron* in *Dauphine*, bears *Gironne* of six Pieces, *Argent* and *Sable*, this Name alludes to the Arms, *Maugiron*, as if we should say, *ill gironed*, because the true *gironné*, is to be of eight Pieces. Plate IV. Fig. 1.

GLORIOUS VIRGIN (Knights of the Order of the) in *Venice*, instituted by *Bartholomew* of *Vincentia*, Anno 1222. Their Charge is to defend Widows and Orphans, and to procure, as much as in

them is, the Peace of *Italy*. It was approv'd of by Pope *Urban* the Fourth *Anno* 1262. The Badge of this Order was a Purple Cross, between certain Stars. The Habit a White Surcoat over a Russet Cloak, and seems to have been a Religious as well as Military Institution, like the *Spanish* Orders, and that of *Malta*.

The GOAT is the Emblem of Lasciviousness and Wantonness, and represents an Harlot, because the Goat does much Mischief with its Teeth, gnawing and destroying the Trees and Plants, and so the Harlot does no less harm to Men, by alluring them with her Mouth to their Ruin. For this Reason it is hard to guess, what Motive induc'd those that took them for their Arms, unless it were to denote that they had subdu'd their Passions, or that they had conquer'd some wicked Enemy, who was subject to such Vices as the Goat is. Under this Name are comprehended both the Male and Female of the Kind, in *English*, but in other Languages they are distinct, *Gules*, a Goat passant *Argent*, is born by the Name of *Baker*.

GOBONE', *Gobonated*, is the same as *Componé*.

GOLDEN-FLEECE (Knights of the Order of the) in *Spain*, instituted by *Philip*, Duke of *Burgundy*, in Memory of *Gideon*'s Fleece. The Letters Patents for the Institution are dated the 10th of *January* 1429. He appointed it for thirty Knights, all Gentlemen unblemish'd, himself and his Successors to be Chiefs; and four Officers, *viz.* the Chancellor, Treasurer, Advocate, and King of Arms, call'd *Golden-Fleece*. The Collar of the Order is compos'd of double Fusils, or Steels, interwoven with Stones and Flints, casting forth Flames of Fire, at the End whereof hangs on the Breast a Fleece, all of Gold enamell'd. The Fusils are joyn'd two and two together; as if they were double Bs.

to signify *Burgundy*, and the Flint Stones the ancient Arms of the Kings of *Burgundy* of the *French* Race, the Motto, *Ante Ferit quam Flamma micet*, it strikes before the Fire appears. The Great Cloaks or Mantles, had the Guards of the same Embroidery of Gold. The Patron of the Order is *St. Andrew*. The Sovereignty of this Order came to the Crown of *Spain*, by *Philip*, Duke of *Burgundy*, ascending that Throne in Right of his Wife, and so left it to his Posterity.

GOLPS are Roundles of the Purple Tincture, or Colour, according to the *English* way of Blazon, for the *French* call all Roundles *Torteaux*, and then add their peculiar Colours.

GORE is one of the Abatements, and denotes, according to *Guillim*; a Coward; being a Figure consisting of two arch Lines drawn one from the Sinister Chief, and the other from the Sinister Base, both meeting in an acute Angle in the Middle of the Fess Point. See *Abatements*, and *Plate IV. Fig. 2.*

GREASE, is the Fat of a Boar or Hare.

A **GRIFFON** is an imaginary chimerical Animal, never to be found any where but in Painting, feign'd by the Ancients to be one half Eagles, and the other half Lyons, to express Strength and Swiftneſs join'd together, and extraordinary Vigilancy to preſerve Things they are entrusted with, as the Heathen Naturaliſts perſwaded the Ignorant, that theſe Creatures guarded the Gold Mines with incredible Watchfulneſs and Reſolution, that none might come at them; and they add, that *Apollo* had his Chariot drawn by them. Many other Monſters have been invented by Poets, as the Harpy, the Chimera, the Pegafus, the Centaur, the Cockatrice, the Dragon, the Sphinx, &c. Or, a Griffon rampant, with Wings display'd *Sable*, is born by
the

the Family of *Morgan* in *Monmouthshire*, and many of the *Welch* Countries. *Guillim* blazons it Rampant, and says, a Bear, Griffon, or whatsoever other Animal of fierce Nature may be so blazon'd as well as a Lyon. *Sylvanus Morgan*, and others, use the Term of *Segriant*, instead of Rampant, of which see more under those two Words.

GRINGOLLEE'. *Colombiere* has a Cross he blazons *ancrée & gringollée*, which is made in the same Manner as the anchored Cross, with this Difference, that those which should represent the Anchor Flocks at the Ends, are Snakes Heads turning both ways as the Flocks do, which he says are the Arms of *Kaer* in *Britany*, and others he there Names. *Plate IV. Fig. 3.*

GROANING, is the Term us'd for the Cry, or Noise made by a Buck.

GUAY, as *Cleval guay*, is a Horse rearing, and standing on his hinder Legs.

GULES, in this Science signifies the Colour *Red*, in *Latin* call'd *Ruber*, and in *Spanish* *Roxo*. In engraving it is denoted by Perpendicular Lines falling from the Top of the Scutcheon to the Bottom, and mark'd with the Letter *G*. *Scribonius* defines this Colour; *Rubedo est color equali simul Albedinis & Nigredinis combinatione constans*; consisting of an equal Mixture of White and Black. It represents Fire, which is the chiefest, lightsomeest, and clearest of the Elements. *Mackenzey* supposes the Name *Gules* to be deriv'd from the *Hebrew* Word *Gulude*, a Piece of Red Cloth; or from the *Arabick* Word *Gule*, a red Rose, as *Menestrier* observes. *Sylvanus Morgan* tells us, it denotes the Power of the Almighty; and in Moral Vertues it denotes Martial Prowess, Boldness, and Hardiness; with *Gold* a desire to Conquer; with *Argent*, revenging the Innocent, and beating down the Envious; the Ancients

using

using this Colour to make them terrible to their Enemies, and to stir up Magnanimity; the ancient *Britons*, as well as the *Egyptians* esteeming this Colour above all others. *Colombiere* observes, that *Martial* calls this Colour *rutilus* and *ruffus*, in these Verses,

*Roma magis fuscis, vestitur Gallia ruffis,
Et placet hic pueris, militibusque color.*

Where we see that the *Gauls* were fond of this Colour, and that it was then agreeable to Youth and to Soldiers. The same Author adds thus: Some ancient Heralds have call'd this Colour Warlike, Vermillion, the Colour of Blood and Scarlet; and the Name of *Gules* has been given it, as *Feron* says, because all Beasts when they devour their Prey, have their Throats (in *French* call'd *Gueules*) bloody, and full of Red. Some say, this Name of *Gules* comes from the *Hebrew* Word *Gulud*. (But of this above.) Of spiritual Virtues it denotes Justice, Charity, and an ardent Love of God and our Neighbour; of worldly Virtues, Valour, Fury, Nobility, Hardiness and Magnanimity; of Vices, Cruelty, Choler, Murder and Slaughter; of the Planets, Mars; of human Constitutions the Cholerick; of precious Stones, the Ruby; of Metals, Copper; of Trees, the Cedar; of Flowers, the Piony, the Clovegillyflower and the Pink; of Birds, the Pelican; of the Days of the Week, *Tuesday*; of the Months of the Year, *March* and *July*; of the Ages of Men, the Manly. Those who bear this Colour are oblig'd to relieve such as are in Danger of being oppress'd by Injustice. *Spelman* in his *Aspilogia*, says this Colour was honour'd by the *Romans*, as it had been before by the *Trojans*; for they painted the Bodies of their Gods, and of the Generals that triumph'd

triumph'd with Vermillion. The *Roman* Soldiers under the Consuls wore *Red*, and were therefore call'd *Ruffati*. No *Roman* was allow'd to wear it without the Prince's Leave. St. *Isidorus* writes of this Colour thus: *Ruffata vestis, quam Græci Phæniceam vocant, nos coccineam, reperta est a Lacedæmonijs ad celandum, coloris similitudine sanguinem.* The Red Garment, which the *Greeks* call *Phenician*, and we *Scarlet*, was first us'd by the *Lacedæmonians*, to prevent seeing of Blood, by the likeness of the Colours: *Johannes de Bado Auréo*, and other Authors speak much to this same Effect, for which Reason it will be needless to add any thing from them. *Plate IV. Fig. 4.*

GUNSTONE. See *Pellet*.

A **GURGES**, is a Whirlpool and needs no Description, as being well known, only this is to be observ'd, that the Whirlpool is always born proper, therefore there is no Occasion for naming of the Field, because the whole is *Azure* and *Argent*, and takes up all the Field, representing the Rapid Motion of the Water turning round. The first is the Common *Latin* Word, the latter the *English*.

GUSSET, says the *Dict. to Guillim*, is one of the whimsical Abatements of Honour; for a Person who is either Lascivious, Effeminate, or a Sot, or all; being form'd by a Line drawn from the Dexter or Sinister Chief Points, and falling down Perpendicularly to the extream Base. As for the whimsical Part, we have spoke to it under the Word *Abatement*; and in the Description should be added, that the first Line of the *Gusset* proceeds from the Dexter, or Sinister Angle of the Chief, and descends diagonally to the Chief Point, from whence another Line falls perpendicularly upon the Base. A *Gusset* is a Piece of Armour; and it is the Name of a Piece us'd in a Shirt. *Plate IV. Fig. 5.*

GUTTY;

GUTTY; by this we understand any thing full of Drops; *Guttis respersum*, or *imbricatum*, according to *Gibbon*; at which Time we should Name the Colour of those Drops, as for instance, *gestat par-mam argenteam guttis atris respersam*. There is an *English* Author, says *Gibbon*, so finical, that he will have red Drops to be *Gutte de sang*, or Drops of Blood; those that are Black, *Gutte de Poix* (of Pitch) if White *Gutte de L'eau* (of Water;) and if Blue, *Gutte de larmes*, that is, Drops of Tears. But the *French*, and other Nations, know not these Novelties; but say *Gutté* of such or such Colours.

GUZES, are Roundles of a Sanguin, or Murry Colour, so call'd by none but *English* Heralds, all others calling them *Torteaux*, as they do all other Roundles, only expressing the Colour they are of; but this is a peculiar *English* Fancy, of which more is said under others, of these Roundles. These *Guzes*, being of a Bloody Hew, are by some suppos'd to represent Wounds; and may in *Latin* be call'd *Tortellæ sanguineæ*.

GYRONY, see *Gironé*, or *Girome*.





H.

HABERGION, is a little Coat of Mail, or only Sleeves and Gorget of Mail.

HANDS are born in Coat-Armour Dexter and Sinister, that is, right and left, expanded or open, and after other Manners. They are the most absolutely necessary of the Parts of Man, as serving for all Sorts of Actions, and even to denote our very Thoughts and Designs. Among the *Egyptian* Hieroglyphicks, the Hand denotes Power, Equity, Fidelity, and Justice; and joining of Hands is an universal Token of Friendship, and clapping of Hands is a general Mark of Applause. *Azure* a Dexter Hand coupéd at the Wrist, and extended in Pale, *Argent*; is born by the Name of *Brome*. *Argent* three sinister Hands, coupéd at the Wrist *Gules*, by the Name of *Maynard*.

HARBOURETH is the Term us'd to express where a Hart takes up his Place of abode.

The **HARE**, is the Emblem of Vigilancy, quick Hearing, Wantonness, Fear, Fruitfulness and Solitude. The *Romans* bore Hares in some of the Colours in the Days of the Emperor *Valens*, which shows that they were not then thought a dishonourable Bearing, even for Soldiers.

An HARP, that well known Instrument of Musick, is born in Arms, an instance whereof we have in the Kingdom of *Ireland*, whose Arms are, *Jupiter*, a Harp *Sol*, stringed *Luna*. Many other Instances might be brought, but this many suffice.

HART, is the Creature we commonly call a Stag in its sixth Year; and that Name it ever after retains.

HART-ROYAL is a Hart that has been hunted or chas'd by the King or Queen, and made his Escape away alive, after which he is ever call'd a *Hart-Royal*.

HART-ROYAL PROCLAIM'D is a Hart that having been hunted by the King or Queen, and forc'd out of the Forest so far, that it is unlike that he will of himself return thither again, and then the King or Queen give him over; that Hart having given them Diversion, and they being willing he should return to the Forest again, they cause Proclamation to be made, that no Person shall kill, hurt, hunt, or chase him, but permit him to return in Safety to the Forest from whence he came, and then for ever after he is call'd a *Hart-Royal proclaim'd*.

HAURIANT is a Term peculiar to Fishes, and signifies their being rais'd directly upright *ab hauriendo*, that is, from drawing or sucking, because they often raise themselves in that Manner; with their Heads above the Water; to refresh themselves by sucking in the Air; whence it may be term'd in *Latin*, *Piscis hauriens halitum*, or *Piscis anhelans erectus*. In *French* it is the same as with us. *Plate IV. Fig. 6.*

HEADS either of Men, Beasts, or Birds, are very frequent in Armoury, and born either full-fac'd, looking forward, or side-fac'd in profil; when only one half of the Face appears, which differences

ces ought to be mention'd in Blazon, to avoid Mistakes, as a Head or Heads fronting, or a Head or Heads side-fac'd, or in Profil, thus, *Vert*, a Chevron *Gules*, between three *Turks* Heads couped side-fac'd *Proper*, is born by the Name of *Smith*. And again, *Or*, a Cross *Gules*, between four *Black-Moors* Heads, couped at the Shoulders *Proper*, is born by the Name of *Juxon*. As the Head is the principal Part of the Body, so it is of Course the noblest Bearing, and supreme to that of any other Member.

HEARTS are frequent in Coat-Armour, and born after several Manners, sometimes wounded and sometimes found, of which it is needless to produce Instances, they being common enough. They were at first given to denote the Valour or Sincerity of the Bearer, when Arms were the Reward of Virtue, but since they are become common to all Persons that have Wealth, instead of Worth, a Heart signifies as little as any other Thing,

HEINUSE is the Term to signify the young one of a Roe, in its third Year.

HELMET, as the Head is the noblest Part of human Body, so the Helmet is doubtless the noblest Part appertaining to a Gentleman's Arms. Formerly there were establish'd Rules for the Helmets that were set over the Arms of Gentlemen, of Knights, of Lords, &c. every one according to his Rank, and they were distinguish'd by the Number of Bars before the Vizor, by which every one that saw them might know the Bearer's Qualities, the Position also of the Helmet over the Escutcheon was observeable, as shall be hinted in its Place; but at present there are great Abuses committed in this Particular, and many wear what their Fancy Dictates. not what of Right appertains to them. The Custom of *France*, from whence we had all our in Heraldry, was according to the *French* Heralds
thus

thus. A Person newly ennobled, or become a Gentleman, bore over his Escutcheon an Helmet of bright Iron or Steel, in Profil, or standing Sideways, the Vizor a little open. *Secondly*, A Gentleman of three Descents by Father and Mother had his Helmet somewhat more open, but still in Profil, or Sideways, showing three Bars of the Vizor, *Thirdly*, The ancient Gentleman, who was a Knight, and had been in some considerable Employments had it still in Profil, but showing five Bars, the Edges of Silver. *Fourthly*, A Baron's Helmet was of Silver, the Edges of Gold, with seven Bars, neither quite in Profil, nor quite fronting, with a Coronet over it adorn'd with Pearls. *Fifthly*, Earls and Viscounts had a Silver Helmet with Gold Edges, its Position like the Former, with their Coronets; but now they bear it quite fronting, with nine Bars. *Sixthly*, Marquisses had a Silver Helmet damask'd, fronting, with eleven Bars, and their Coronet. *Seventhly*, Dukes and Princes have their Helmet damask'd, fronting, the Vizor almost open, and without Bars, with their Coronets over them. *Eighthly*, The Helmets of Kings and Emperors, are all of Gold damask'd, fronting, the Vizor quite open, and without Bars, because they are to see and know all Things, and command all without Contradiction. The Helmets of Bastards, according to some Authors are to be turn'd to the left, to denote their Bastardy. Thus the *French*, among the *Eng'ish*, *Leigh* would have the Helmet in Profil, and close to belong to Knights, but all others differ from him, and give it to Gentlemen and Esquires. To a Knight they assign the Helmet standing right forward and the Beaver a little open. The Helmet in Profil, or posited sideways, and open, with Bars belongs to all Noblemen under the Degree of a Duke; and the Helmet

right forward, and open with many Bars is assign'd to Dukes, Princes, and Monarchs; those turn'd sideways said to denote giving Ear to the Commands of Superiors, and those right forward to signify giving of Orders with absolute Authority. I have given both *French* and *English* to the Satisfaction of the Curious; but the *French*, as more particular, seem to be much more preferable, denoting every Degree in its proper Manner. The general Use is one Helmet upon a Shield, but there are sometimes found two and three. If there be two they must be plac'd facing one another; as if two Persons were looking upon each other; but if three, the middlemost must stand directly forward, and the other two on the Sides, facing towards it; like two Persons looking upon the third. Thus much may suffice as to Helmets in general.

HERALD, according to *Verstegan*, is deriv'd from *Here*, an Army, and *Healt*, a Champion, as if he were the Armies Champion, because he had the special Charge to challenge unto Battle, or Combat. He wholly rejects the Derivation from *Here*, Lord, and *alt*, Old, which still is very agreeable to *Upton*, who says, they were *Veterani*, old Soldiers of Fame, which suits very well with the latter Etymology. But it is needless to enter upon that Controversy, the Word we certainly had from the *French*, as well as the Science, and the *Franks* were originally *Germans*, so that the Word might well be *Tentonick*. To bring it from *Latin* seems quite out of the Way, for the *Romans* call'd them *Caduceatores*, and *Feciales*, and they had always great Respect paid them in all Nations. The Difference between *Feciales*, and *Caduceatores*, as *Francis Philolphus*, tells us, was that the *Feciales* were those among the Ancients, who declar'd War with the usual Formalities; the *Caduceatores* were Messengers of Peace;

Peace, so call'd from the *Caduceus*, or Wand they carry'd in their Hands. A Herald was also call'd *Præco* because he proclam'd his Master's Messages. But in those Days they knew nothing of what their Office is now, which is to Blazon the Arms of the Bearer. The Credit of them in former Ages, when Honour was more respected than now, appears by the Ceremonies at their Creation, which ought to be by the Sovereign himself, or else by special Commission from him, which here follows, as set down by *Gerard Leigh*. The King ask'd the Person to be so created, whether he were a Gentleman of Blood, or of second Coat-Armour. If he was not, the King gave him Lands and Fees, and assign'd him and his Heirs proper Arms. Then as the Messenger was brought in by the Herald of the Province, so the Pursuivant was brought in by the eldest Herald, who at the Prince's Command perform'd all the Ceremonies; as turning the Coat of Arms, setting the Manacles thereof on the Arms of the said Pursuivant, and putting about his Neck a Collar of SS, the one S. being *Argent*, and the other *Sable*, and when he was nam'd, the Prince himself took the Cup from the Herald, which was all Gilt, and poured the Water and Wine upon the Head of the Pursuivant, creating him by the Name of *Our Herald*; and the King, when the Oath was administred, gave the same Cup to the new Herald. The Difference in the Collars being, that the King of Arms has one S. Gold, and the other Silver; whereas the Herald, as has been said, has one of Silver, and the other Black. *Upton* sums up the Business of an Herald, thus: That it was their Office to create under Officers, to number the People, to commence Treaties of Matrimony, and of Peace between Princes, to visit Kingdoms and Regions, to be present at Martial Exploits, &c. and

they were to wear a Coat of their Master's Arms, and to wear the same in Conflicts and Tournaments, or ride through foreign Countries. And they are to wear their Coats at Entertainments, the Coronations of Kings and Queens, and the Solemnities of Princes, Dukes, and other great Lords. Queen *Mary* made, or at least confirm'd them a Corporation, by the Procurement of the Duke of *Norfolk*, who also procur'd them *Derby-House*, which they hold at this Day. In the Time of King *Richard* the Second, there belong'd to the King of Arms and Heralds, at the Coronation of the King, a Bounty of 100 *l.*; when the King first display'd his Banners, 100 Marks; when the King's Son was made a Knight 40 Marks; when the Prince, and a Duke first display their Banners 20 *l.*; if it be a Marquis 20 Marks; if an Earl 10 *l.*; if a Baron 5 Marks of Silver Crowns, or 15 Nobles; and if a Knight Batchelor newly made a Banneret 5 Marks, or 10 Nobles. When the King is marry'd, the said Kings of Arms and Heralds, to have 50 *l.* *Item*, when the Queen has a Child Christned a Largefs, at the Queen's Pleasure, or of the Lords of the Council, which uses to be once 100 *l.* another Time 100 Marks, other Times more or less; and when she is church'd, such another Largefs. *Item*, when Princesses, Dutcheses, Marchionesses, Countesses and Baronesses, have a Child Christned, and when they are Church'd, a Largefs suitable to their Quality and Pleasure. *Item*, as often as the King wears his Crown, or holds Royal State, especially at the four great Festivals of *Christmass*, *Easter*, *Whitsuntide*, and *All Saints*, to every one of the three Kings at Arms, that is present when the King goes to the Chapel to Mass, a Largefs at the King's Pleasure. *Item*, when a Maiden Princess, or Daughter of a Duke, Marquis, Earl, or Baron is marry'd, there

there belongs to the said Kings of Arms, if present, the upper Garmment she is marry'd in. *Item*, if there be a Combat within Lists, there belong to the Kings of Arms, if present, and if not, to the other Heralds present, their Pavillions, and if one of the Combatants is vanquish'd, the King's of Arms and Heralds that are present, shall have all the Accoutrements of the Person so vanquish'd, and all other Armour that falls to the Ground. *Item*, when Subjects rebel, and fortify any Camp or Place, and afterwards quit the same and fly without a Battle, there appertain to the said Kings of Arms, and Heralds that are present, all the Carts, Carriages, and Tools left behind. Besides at *Newyears-tyde*, all the Noblemen, and Knights of the Court, us'd to give the Heralds Newyears Gifts. Besides the King's Heralds, in former Times, divers Noblemen had Heralds and Pursuivants, who went with their Lords with the King's Heralds before their Lords, who attended the King. As to the Heralds that were formerly, in the Beginning of King *Edward the Third*. *Andrew Windsor*, was *Norroy*; the Herald *Clarenceaux* belonging to the Duke of *Clarence*; *Lancaster* to the Duke of that Name, but when that House got the Crown, he was made a King of Heralds, and so continu'd till the House of *York*, recovering its Right, he was brought back to be a Herald; *Gloucester* was Herald to that Duke. In the Time of King *Richard the Second*, there were *Norroy* King of Arms; *March* Herald; *Bourdeaux* Herald; and *Bardolffe* Herald. In the Time of King *Henry the Fourth*, there were, *Lancaster* King of Arms; *Percy* Herald; *Liarde* Herald, and others. In the Time of King *Henry the Fifth*, *Garter*, by him first instituted; *Cadron*, Herald to the Earl of *Dorset*. In the Time of King *Henry the Sixth*, *Guienne* Herald; *Suffolk* Herald; *Mowbray* Herald. In the

Time of King *Edward the Fourth*, *Garter*, *Clarencieux*, *Norroy*, *Marche*, *Guyen*, and *Ireland*, All Kings of Arms; *Windsor*, *Lancaster*, *Fawcote*, and *Chester*, *Heralds*; *Blewmantle*, *Rougecross*, *Calleys*, *Berwick*, and *Rose-Blanche* Pursuivants. The Duke of *Glocester* had *Glocester Herald*, *Blanche Sanglier* Pursuivant, The Duke of *Clarence* had *Richmond Herald*, *Noyre Fawcote* Pursuivant. To pass by the rest, the King of Arms at present are *Garter*, *Clarencieux*, and *Norroy*, besides *Ulster King* for *Ireland*; the *Heralds* are *York*, *Richmond*, *Somerset*, *Lancaster*, *Chester*, and *Windsor*; the Pursuivants *Rougedragon*, *Rougecroffe*, *Blewmantle*, *Portcullis*; and one extraordinary call'd *Portsmouth*.

HERALDRY, in *Latin* *Ars Heraldica*, in *French* *l'Art Heraldique*, or the *Herald's Art*; is a Science consisting of the Knowledge of what relates to Royal Solemn Cavalcades and Ceremonies, at Coronations, Instalments, Creations of Peers, Funerals, Nuptials, and all other publick Solemnities, as also all that appertains to the Bearing of Arms, assigning those that belong to all Persons, regulating their Right and Precedencies in Point of Honour; restraining those who have not a just Claim, from bearing Coat-Armour that does not belong to them, and in short contains all that is treated of in this Dictionary. It was formerly much more in Esteem than at present, as Honour itself was, which is since much sunk, and little regarded, since no Respect is given to any thing but Wealth, without considering by what means it is acquir'd.

HERD is the Term us'd to express a Company, or Number of Harts together, and the same for all manner of Deer; as Bucks, &c. except Roes.

HERISSE', in the *French* Heraldry, signifies, set with long sharp Points, from *Herisson*, an Hedgehog, that is cover'd with such Prickles.

HIACINTH, is given us by *Bessewell*, to supply the Place of *Tenne*, or *Tawny*, in blazoning by precious Stones; but why for *Tawney* I know not, when he himself describes it to be blew, and adds the old Fable, that it changes Colour as the Face of the Sky does, so that either Way it has nothing to do with the *Tawny*.

HOLY GHOST, a *Cross of the Holy Ghost*; consists of a Circle in the Middle, and on it the Holy Ghost in the Figure of a Dove; the four Arms drawn narrow from the Center and widening to the Ends, where the returning Lines divide each of them into two sharp Points, upon each of which is a Pearl; from the Intervals of the Circle between the Arms issue four Flower-de-Luces. This is the Cross worn by the Knights of the Order of the Holy Ghost in *France*. Plate IV. Fig. 7.

HOLY GHOST (Knights of the Order of the) in *France*. This has of late Years taken Place of all others, and been accounted the most honourable Order in that Kingdom. It was first Instituted by King *Henry* the Third, in the Year 1559, in Memory of his being born, elected King of *Poland* and succeeding to the Crown of *France*, all on the Feast of *Pentecost*, or *Whitsunday*, and at the same Time to rectify the Abuses that were crept into the Order of St. *Michael*, that had been given to unworthy Persons, upon which Account the two Orders were incorporated, as is observ'd in speaking of that of St. *Michael*. The first Time this Order was conferr'd, was in the Church of the *Augustinian* Friars at *Paris*, in the Year above nam'd. The King's Letters Patents being too long for this Place, we shall only give an Abstract of the Statutes and Ordinances, as follows. 1, 2, 3, 4, 5, 6. That there shall be a Sovereign of the Order, who is to have absolute Authority over the Brethren there

thereof, and all Things relating to it; to see the Statutes observ'd, dispense with some in case of Necessity, and to take an Oath not to dispense with others. The Sovereign to be no other but the King of *France*, and no King to exercise the Authority till crown'd, and on the Coronation Day to take the Oath of the Order. To which End the said Oath to be inserted into the Ritual for the Coronation, which Oath is as follows: 7. We *N.* by the Grace of God, &c. do solemnly Swear and Vow on this Book in our Hands, to God the Creator, to live and die in the holy Catholick and Apostolick Faith and Religion; as to every good and most Christian King it belongeth, and rather to die, than fail at any Time therein. We swear also to maintain for ever the Order of the *Holy Ghost*, without suffering it to shrink, fall or diminish, so long as it remaineth in our Power to help it. To observe the Statutes and Ordinances of the said Order truly and entirely, according to their Tenor and Form, and to cause them to be kept exactly, by all such as are, and shall be receiv'd into the said Order hereafter. Moreover, never to contradict, nor dispence, or attempt to alter, or change, the irrevocable Statutes thereof, &c. The Great Seal of the Order of the *Holy Ghost*, is as large as the great Seal of *France*. In it is represented King *Henry* the Third, on a Chair of State, with the Chancellor of the Order on his Right, holding the *Holy Gospels*, and on his left the Register of the Order, reading the Oath Knights are to take. Before the King kneels the Knight, holding his Hand on the holy Evangelists, all of them in their Robes and Collars of the Order. On the Top of the Seal in a great Light appears the *Holy Ghost* in the Form of a Dove, descending over the King, and about it Beams of Light, and fiery Tongues. Round the

Seal

Seal are these Words: *Henry* the Third of the Name, by the Grace of God, King of *France* and *Poland*, Founder and Sovereign of the Knights of the Order of the Holy Ghost. On the Reverse is an Escutcheon, charg'd with three Flower-de-luces, canton'd with four Flames, in the same Manner as on the Great Collar of the Order. In the upper Part, instead of a Crown, a Dove descending, encompass'd, as is the rest of the Escutcheon with Sun Beams of Gold, and Flames of Fire. Thus much of this most Noble Order.

HOMAGE, says *Upton*, is an Oath of Fidelity taken on Account of some Fee. But of this the Civilians are to be consulted, tho' the Word occurs often among Heralds.

HONOUR, says *Cicero*, is the Reward of Virtue, and Infamy the Recompence of Vice, so that he that aspires to Honour is to come to it by the Way of Virtue, which the *Romans* express'd by building the Temple of Honour in such Manner that there was no going into it without passing through the Temple of Virtue. Honour in itself is a Testimony of a Man's Virtue, and he that desires to be honour'd ought to perform something that is valuable in the sight of God and Man. Thus Birth alone will not make a Man truly honourable, unless his Actions and Behaviour are suitable to his Descent. The Tokens of Honour are, being distinguishably known, Praiseworthy, Excelling others, and Generosity. *Aristotle* calls Honour the greatest of outward Goods. Honour ought to be more valu'd than all earthly Treasures, and it is the Hope of Honour that excites Men to perform noble Actions. The King is call'd the Fountain of Honour, because it is in his Power to bestow Titles and Dignities, which raise some Men above others; but the truest Honour depends on Merit,
and

and it is suppos'd that Sovereigns bestow their Favours on such as deserve them; but if the contrary should happen, the Rank or Precedence may be given, tho the real Honour may be still wanting. But this is too nice a Point to be here treated of, and therefore taking Honour in the common Acceptation, Honour is due to all great Persons, as Princes, Generals, Prelates, Officers of State, &c. It is also due from Children to Parents, from Youth to aged Persons, from the Laity to the Clergy, and so in many other Cases. This may suffice as to Honour, because should it be spoken of too nicely it will scarce bear the Test, and many may think themselves less honourable than they are willing to conceit themselves.

HONOUR-POINT is that which is next above the exact Center of the Escutcheon, dividing that upper Part into two Equal Portions, so that the first upwards from the Center is the Honour Point, and the next above that the Precise Middle Chief: Represented by the Letter *D.* in *Plate I.*
Fig. 7.

The **HORSE** has been always a most favourite Beast among all Nations, as being more useful to Man than any other of the Creation, either in Peace or War, for Service, or for Pleasure. He is naturally courageous, haughty, jealous of being outdone by another, tractable, docible, and fleet; very beautiful, and knows his Master; and therefore is look'd upon as the Emblem of War; surpassing the Lyon in this particular, that the Lyon once betaking himself to Flight does not return, whereas the Horse complies with his Rider, flies, or retreats as he is directed, and charges again when it is proper. *Aristotle* in his *Ethicks*, particularly praises the Horse for those good Qualities, as carrying his Master wheresoever he desires,
 and

and being no way daunted at the Noise of Arms, Drums, and Trumpets. We have now more Reason to admire a Horse, charging up in the midst of Fire, and abating nothing of his Courage, but rather prancing for Joy, and never giving over, even when wounded, till his Strength forsakes him, or he drops down Dead. The Horse is also the Emblem of Strength and Swiftnes, as carrying Men with incredible Celerity to the remotest Parts. Then as for Docility, we daily see how with the least Motion of the Hand, a touch of a Wand, or a turn of the Heel, or even at the Voice of the Rider, they turn, curvet, rear, leap, run, stand, and do many other Actions that seem surprizing. Some Authors have also represented the Horse as the Symbol of Empire and Command. Wonderful Stories are told us of Horses, as of *Bucephalus*, who would suffer none to Ride him but *Alexander* the Great; the Horse of *Nicomedes* King of *Bythinia*, that starv'd to Death when his Master was dead; and many more we have not here leisure to mention. Several Great Men have been so fond of their Horses as to pay them unreasonable Honours, and this Esteem prevail'd with many to place them in their Arms, of which infinite Instances might be brought, but one must suffice; being, *Sable*, a Horse passant *Argent*, spanceled on both Legs of the nearer Side, *Gules*, by the Name of *Percival*. Abroad, *Gules*, a Horse standing on his hinder Feet *Argent*, is the Coat-Armour of *Westphalia* in *Germany* which is also born by the Duke of *Savoy*, as descended from the Dukes of *Saxony*.

HOUSES, tho' inferior to Castles and Towers, yet are honourable, as being the beginning of Cities. The first Men, who liv'd upon such Fruit as Nature produc'd, without the Help of Industry, scatter'd about in Woods, without any Law, or Govern-

Government; inclining to live after a more orderly manner, and to secure themselves against Wild Beasts, and the Hardships of the Weather, began to build Houses for their Families, and then seeking for more Conveniences, which every one could not find at home, they proceeded to place their Houses together, that they might be helpful to each other; and thus they form'd Villages; till improving still, and growing more polite they made large Towns and Cities, which afforded all Things that could make Life comfortable. Thus Houses were before Cities, and are the constituent Part and Beauty of them. Every House has its Government within itself, and he who well knows how to govern his Family is fit to govern the Commonwealth, which is a more numerous Family. The Bearing of Houses in Coat-Armour may have been occasion'd by the Person who first had any such, having been a great Builder; or having himself enobled his House. I know not of any such Bearing in *England*, but in the Kingdom of *Aragon* in *Spain*, the House of *Casanova*, of which there was a Cardinal in the Year 1430, bears *Azure* a small new House *Argent*, *maffone Sable*.

HOWLING is the Term us'd for the Cry or Noise made by a Wolf.

HUMETTY, a *Cross humetty*, is the Term us'd by *Leigh*, but by whom besides him I know not; for *Bara* blazons it *Coupee*, or *Raccourcie*, that is, cut off. or shortned, because it no where reaches to the Edges of the Escutcheon. Therefore *Upton* in *Latin* expresses it, *Crux plana equalis longitudinis ex omni parte*; because all the Branches of it must be of an equal Length, which is not so in the Cross that extends to all the Edges of the Escutcheon, the Length being more than the Traverse. *Gibbon* also describes it very well in these Words, *Crux equalis*

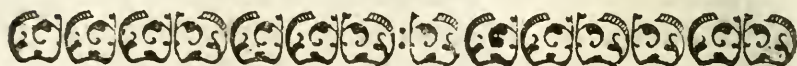
equalis longitudinis oram Scuti minime pertingens. vid. coupée. Colombiere calls this Cross a l'aïse, or alaisée.

An HUNTING HORN, is a frequent Bearing in Héraldry, an Instance of it in the Principality of *Orange*, which bears, *Or*, a Cornet, or Hunting Horn *Azure*, tipped, and stringed *Gules*. Many *English* Families have such Bearings, and among them that of *Thoroton*, *Argent* a Fess between three Bugle Horns stringed *Sable*.

HUNTING MUSICAL INSTRUMENTS are us'd in Héraldry, see what is said of them in general under Musical Instruments, and in particular under their several Names.

HURE, is the *French* Term for the Head of a Wild Boar, a Bear, a Wolf, or such like fierce Creature, but not for those of Lions, or other noble Creatures.

HUR'TS, by some writ *Heurts*, and by others *Huerts*, are *Azure*, or Blue Roundles, so term'd by none but *English* Heralds, who distinguish between the Colour of all Roundles by the several Names they give them; whereas the *French* and other Nations have no such different Terms, but call these *Torteaux d'Azure*, and so in all others add the respective Colour to the Term of *Torteaux*, which is much easier than the use of so many needless and insignificant Terms. But these being Blue some will have them to signify Bruises, or Contusions in the Flesh, which often turn to that Colour; and yet others from the Name suppose them to be Hurtle Berries. All Guesses, without any Certainty, and therefore not worth insisting on.



I.

JAMB is the *French* Word signifying a Leg, or Shank, and some *English* Heralds have made Use of it in that Sense, but by Corruption others have call'd it *Gamb*.

St. JAMES'S CROSS, or *Sword*, the Head of it terminates in the Form of a Heart, the two Arms in some Measure resemble the Cross *patonce*, bating that the Part between the two turning Points of this is rounder than that of the *Patonce*, the lower Shaft is longer than the upper and fitched, terminating in a Point, as is proper for a Sword, tho' in reality it is neither a good Sword, nor a handsome Cross; but bears this Name because worn by the Knights of *Santiago*, or St. *James* the Apostle, in *Spain*. Plate IV. Fig. 8.

JESMIN is us'd by Florist Heralds, that is such as will blazon by Flowers instead of Metals and Colours for *Argent*, which it properly enough represents on Account of its Whiteness; yet this manner of Blazon is not us'd, nor is there any Reason for it, the three Ways of Colours and Metals, precious Stones, and Planets are more than enough. The sweet Odour of this Flower is well known, and it is needless to talk of any other Virtues.

JESSANT is the Term to express shooting forth, as Vegetables spring, or shoot out, and is us'd in Heraldry in that Sense, and most frequently occurs in Flower-de-luces in many Coats, as for Instance,

Sable,

Sable, three Leopards Heads jessant Flowers-de-lis, Or, being the Coat of the Family of *Morley* of *Glinde* in *Suffex*, of which Sort many more examples might be brought. *Plate IV. Fig. 9.*

IMBATTLED. See *Crenelle*.

IMPERIAL-CROWN is properly that which is worn only by the Emperor, being clos'd at the Top, as is the Royal, but then it turns in such manner near the Summet as somewhat represents a Mitre, and closes with a Globe, and a Cross on it. Note, that this is the true Imperial Crown, but those of Kings have also now the Title of Imperial. See them under the Word *Royal*, which is made use of here to distinguish between them. *Plate IV. Fig. 10.*

INCREMENT is the Increase of the Moon, from the New to the Full, in which Posture she is very frequently born by many Families, and may signify the rising State of such Houses, and even of States, for which Reason it is born by the *Turks*.

INCRESSANT is a Moon in her Increase from the New till the Full, a very frequent Bearing as for Instance, the Family of *Symmes* of *Daventre*, in the County of *Northampton*, bears, *Ermin*, three Incressants *Gules*. *Plate IV. Fig. 11.*

INDENTED, in *French Danché*, according to *Colombiere*. This is so commonly us'd in Writings call'd Indentures, that it needs no explaining, the Signification being obvious to all Persons. But it is to be observ'd, that there are two Sorts of it us'd in Heraldry, only distinguish'd by the bigness of the Teeth or Indentures, for when they are very large this is call'd *Dancette* or *Dantelé*, and when very small then it is properly *Indented*. In *Latin* it is various, call'd by some *Indentatus*, by others *Dentatus*, and by some *Denticulatus*, all which seem

seem proper enough. *Plate IV. Fig. 12. a Chief Indented.*

INESCUTCHEON, is a small Escutcheon born within the Shield, with some other Coat, being generally the same as an Escutcheon of Pretence, or the Arms of a Wife who was an Heiress, and by that means has brought the Estate and Arms of her Family into the Husbands. This Inescutcheon to be born only during the Husband's Life, for *Guilim* says, the Heir to them two shall bear the two Hereditary Coats of his Father and Mother, to himself and his Hiers Quarterly; to shew that the Inheritance, as well of the Possessions as of the Coat-Armours are invested in them and their Posterity; whereas, if the Wife be no Heir, neither her Husband, nor Child shall have farther to do with her Coat, than to set up the same in their House, Paleways, so to continue the Memorial of the Father's Match with such a Family. See *Escutcheon of Pretence*.

INFAME', spoken of a Lyon, or such other Beast signifies that it has lost the Tail, as if it were disgrac'd and made infamous by the Loss thereof.

INGRAIL'D. Vid. *Engrail'd*.

INVECTED, by the *French* call'd *Canell'*, that is, fluted, or furrow'd, and more frequently us'd by them than by us. It is the Reverse of *Engrail'd*, which has the Points outward to the Field, whereas this has them inward to the Ordinary, and the small Simicircles outward to the Field. The Book of *St. Albans*, and *Guillim* in *Latin* call this *Invectus*, answerable to the *English*, from *inveho*, to thrust in, but *Gibbon* thinks that not expressive enough without the Addition of *lineis Gibbosis*, or *Gibbis*, to express the circular Lines, which is indeed some Illustration, tho' it does not fully make the same intelligible, which is very difficult in
many

many Cafes, and therefore the Figure is neceffary. Plate IV. Fig. 13. *A Chief Inverted.*

INVERTED denotes any thing that is turn'd the wrong Way, and particularly Wings are faid to be inverted, when the Points of them are down, becaufe Wings being us'd to fly, the Points downwards represent a Pofition that is contrary to flying.

ISSUANT, that is, iffuing or coming up, which the *French* call *Naiffant*, both of them implying a Thing half come out, as if the other half were following, as in the Birth of any Creature the upper half appears firft. Yet Heralds difpute their Significations, when us'd as Terms in Heraldry; fome being of Opinion, that when a Lyon is term'd Ifsuant he shows but his Head, the top of his Tail, and the ends of his Fore-Feet; whereas *Naiffant* is generally underftood to be the upper Half of the Lyon: wherefore, to avoid confounding of thefe Terms, as Mr. *Gibbon* obferves, we fhould exprefs what Part of the Lyon appears, and fay either a Demi-Lyon, as *Leo dimidiatus emergens*, or *Leo emergens ad humeros, ad lumbos, &c.* and *Caudam, or extremam caudam monftans*. The Words *nascens, exiens, &c.* are as good. *Dictionary to Guillim's Display.* *Guillim* himfelf tells us, that the Family of *Markham*, bears *Azure* on a Chief *Or*, a Lyon Rampant Ifsuant *Gules*, langued and arm'd of the firft. This Lyon is faid to be iffuant, becaufe he does iffue from out of the Bottom of the Chief, and fo muft other Things be blazon'd, which thus arife from the Bottom thereof. See this better explain'd under the Word *Naiffant*.

JUPITER, the firft of the Heathen Gods, and one of the Planets, has been by fuch Heralds as have thought fit to blazon the Arms of Princes by Planets inftead of Metals and Colours, apply'd to

stand in the Place of *Azure* or Blue; but for what Reason I am ignorant, unless they will ascribe to him the Colour of the Sky, because he was reputed the Chief of the Deities in Heaven. *Plate I. Fig. 7.*

JUSTS and *Turnaments* were Exercises formerly us'd by all Persons of any Note that desir'd to gain Reputation in Feats of Arms, from the King to the private Gentleman. The Time and Place were appointed, and Challenges sent abroad for all that desir'd to signalize themselves. Places were provided for the Spectators, and the Lists, or Ground rail'd about in which the Adventurers were to run, and show their Dexterity. Rewards were appointed for the Victorious, and all other Honours paid them. The Manner of it was, that the two Contenders were let in at several Barriers, being in compleat Armour from Head to Foot, mounted on the ablest Horses. After performing the usual Ceremonies, and paying their Respects to the Sovereign or Judges, and to the Ladies, they took their several Stations, and being thus in Readiness, when the Trumpets sounded, they both at the same Time couched their Lances, that is set, the But-end against their Breast, the Point bearing towards their Antagonist, and spurring their Horses, ran fiercely one against another, in such Manner that their Spears Points lighting upon each others Armour gave a terrible Shock, and generally flew in Pieces. If neither Party receiv'd any Damage they both wheel'd about, took fresh Spears and ran again a second Time, and then a third, and if neither suffer'd any Disgrace in these three Encounters, they both came off with Reputation. There were too many Circumstances in this Affair to be here mention'd; but if a Man was beaten off his Horse, he was quite disgrac'd, or if he were shaken in the Saddle, or let fall his Lance, or lost any Piece of his

his Armour; or hurt his Adversaries Horse; all these and many other Particulars were look'd upon as disreputable. There were also Rules for distributing of the Prizes to them that best behav'd themselves, and so for all other Circumstances, which may be seen in other Writers.



K.

KENNELETH, is the Term us'd to express the Place where the Fox has its abode.

KID, is the Term us'd to signify the young one of a Roe, in its first Year.

KING, deriv'd from the Ancient *Cyning*, which *Verstegan* tells us, did signify brave or valorous, because Monarchs were suppos'd, or ought to be such; or else being a Title given them by way of excellency, because Valour was among the warlike Heathens esteem'd the most commendable of all Virtues. In *Latin* call'd *Rex*, a *regendo*, from Governing, and originally *Tyrannus*, which was not then a Name of Reproach, as at present, but became so either because Princes exercis'd an unjust Rule, or because the rude People who abhorr'd all Subjection, slander'd those who kept them in awe. Be that as it will, it is certain that Kingly Government was the first, and is the best in the World; for *Adam* was doubtless the first Monarch, and after the Flood the Patriarchs exercis'd all Royal Power; which, in Process of

Time, the Heads of Families failing, or being set aside by the rebellious People, was either conferr'd on others by the Multitude, or wrested from them by Violence. In short, Rightful Kings are truly stil'd God's Vicegerents, as having their Power from God, as the Apostle tells us; whose Vicegerents Usurpers are, does not belong to this Place to decide. The Ceremonies us'd at the Coronation, or Inauguration of Princes are various in all Countries, and too tedious to be here mention'd. It is no less superfluous to talk of the Precedence of Kings, which every Country claims, and produces Testimonials to make out its Claim. The Imperial Crown is now us'd by all Kings, but it was not always so, the first *English* Monarch said to have us'd it was *Henry* the First, tho' others affirm it was *Henry* the Third, a Controversy not fit to be enter'd into. The most ancient Kings of *France* wore only Coronets, or Circles of Gold, and *Charlemagne*, who was both King of *France* and Emperor, made a costly Crown, adorn'd with high rais'd Flower-de-Luces, which is preserv'd to this Day, and is the first Crown the Kings of *France* have set upon their Heads, after which they are and have been for several Ages crown'd with another of the same Sort, as we generally see them over the Atchievements of Monarchs. To speak of the Power, Prerogative, or Authority of Kings, is a subject too lofty, the Bounds thereof were never ascertain'd, nor indeed can they be, Princes are willing to be Absolute, and some Subjects are ever endeavouring to circumscribe them. Authors vary in these Particulars according as their Affection dictates, or their Interest inclines them. Some make Gods of their Sovereigns in Hopes of Reward, others depress them below the meanest of their Subjects, out of Malice to the Royal Government. Both Extremes

are

are absurd, and so it is to talk of a *mix'd Monarchy* as many do, the Word itself implying single Government, and of consequence allowing of no Mixture. The Laws of Nations, which in that respect are only the great Charters of Sovereigns, for so *Magna Charta* is nam'd, do often prescribe how far they may extend their Authority, and where the Boundaries of it are plac'd; and accordingly they are only Liberties granted by them to their Subjects, and undeniable Testimonies that all Monarchy was in its Original absolute and unbounded. For the Notion of Original Contracts, which many have urg'd as if they had seen them, tho' they knew nothing nor had ever heard of any such, has only one Kingdom in the Universe that can produce an Instance of it, and is that of *Arago* in *Spain*, where a few Mountain People, when that Nation was overrun by the *Moors*, defending themselves against those Infidels, chose them a King, as being left destitute, and drew up the Conditions upon which he and his Successors should Reign over them, which were sent to *Rome*, and approv'd of by the Pope, and are known to this Day. The like of which no other Kingdom can produce, and this may suffice as to the Office and Dignity of a King.

KING OF ARMS, is a Chief of the Heralds, of which Sort there art at present three in *England*, viz. *Garret Principal King of Arms*, of whom see more under the Word *Garret*; the other two are *Clarencieux*, and *Norroy*, the Jurisdiction of the first of them extends through the Realm on the South Side of *Trent*, as that of the latter does on the North Side of the same River, and therefore he is call'd *Norroy*, or King of the Northern Parts. The other has his Name from the Dukedom of *Clarence*. The Authority of a King of Arms in his Province is as follows. First, To record the Arms, Crests,

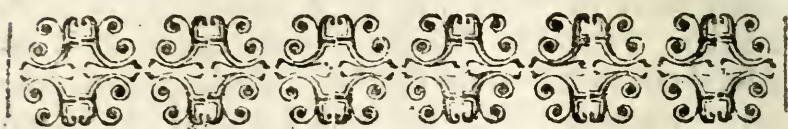
Cognizances, Line, and Pedigree of every Gentleman in his Province. *Secondly*, To take Account of all Churches, Chapels, Oratories, Castles, or ancient Houses, of their Foundations, and Persons of Note bury'd in them; as also of their Arms, those of the Place, and ancient Records. *Thirdly*, To prohibit any Gentleman wearing such Arms as do not appertain to him, or are not true Armoury. *Fourthly*, To prohibit Merchants, or other putting their Names, Marks, or Devices in Escutcheons, which belong only to Gentlemen. *Fifthly*, To search whether any bear Arms without good Right, and when found to prohibit them. *Sixthly*, To give Confirmation to all Noblemen and Gentlemen ignorant of their Arms, and to have the Fee belonging thereto. *Seventhly*, To give Arms and Crests to Persons of Ability, and deserving under the Seal of the Office of the King of Arms, and to receive Fees for the same. *Eighthly*, To grant leave to Gentlemen, or others at Funerals to set up Banners, Standards, Coats of Arms, Helms, Crests, Swords, or Hatchments in Churches; for without their Leave it ought not to be done. *Ninthly*, To appoint the Differences in Arms for distinguishing of younger Families. *Tenthly*, To suffer no Person to bear the Arms of his Mother, unless he have also Arms by his Father. *Eleventhly*, To permit no Gentleman having Arms of his own to alter them without his Consent. A King of Arms's Oath is particularly fram'd to his Employments in the Office of Arms, and taken before the Earl Marshal, or his Deputy, at his Creation, under whose Jurisdiction he also is. The King's Patent for Constituting one of these gives him the Title of King of Arms, and Principal Herald, and empowers him to give Arms to Men of Note, assigns him a Salary of 40 *l. per Annum*, and to have a Livery, and Coat

Coat out of the Wardrobe yearly. King *Edward* the Sixth confirm'd to the Kings of Arms, Herald's and Pursuivants, all their former Privileges, and those they enjoy'd in other Countries, and particularly, that they and every of them shall be free exempt, quiet and discharg'd not only from all Subsidies, Dismes, Fifteenths, Reliefs, Contributions, Taxes, Gifts, Grants, Benevolences, and generally from all other manner of Charges, as well in Time of War as of Peace, in all such Realms and Dominions, wherein they made their Demoure; but also in all Markets and other Places from Tolls, Fines, Customs, Impositions, and Demands; and from Watch and Ward in all Cities, Towns, Castles, Burroughs and Villages; and from the Election and Appointment of any Office of Mayor, Sheriff, Bayliff, Constable, Scavenger, Churchwarden, or any other Publick Office, or Room in Cities, Towns, Castles, Burroughs and Villages, of what Degree, Nature, or Condition soever. Such were the Privileges and Immunities granted to this Noble Society, as being the Persons employ'd and entrusted in the Regulating of all Affairs belonging to the Noble Science of Arms.

KNIGHTHOOD. It is needless to enter upon the fabulous Notions of the Antiquity of this Degree, which some will pretend to find among the ancient *Greeks*, who knew nothing of it; and others ascribe it to the *Romans*, because we call Knights *Equites*, by which Rule all Horsemen will become Knights, all the *Roman* Troopers having had that Name given them. It is true, that as the Commonwealth of *Rome* advanc'd in Grandure, those Horsemen growing Rich, became the Middle Rank of the three that compos'd the *Roman* State, and they, were allow'd to wear Rings, to distinguish them the which Honour continu'd Hereditary in their

Families, as is not with our Knights. The ancientest real Knights, it is most likely, were made such by the first Christian Kings, who appointed many religious Ceremonies to be observ'd at the Creation of such, and none were admitted to the Honour, but those who had merited it by some extraordinary commendable Exploits; but the Honour growing cheap, those Ceremonies have been laid aside, and there goes nothing to the making of a Knight in *England*, but the King's touching him with a Sword, as he kneels, and saying, *Rise up Sir A. B.* This, as to Knights Batchelors, of which more shall be said under that Denomination. Knights in *Latin* are call'd *Milites*, or *Equites*, because the Design was that none but Soldiers should enjoy that Dignity. The *French* distinguish a Knight by the Name of *Chevalier*, the *Spaniards* by that of *Cavalléro*, and the *Italians* by that of *Cavagliero*, all of them importing no more than one that serves a Horseback. The *English* Title, *Knight*, is deriv'd from the *Saxon* *Cniht*, which in that Language is no other than a Servant, and in all Probability proceeded from their serving the King in his Wars; for now the *Germans* call a Knight *Rider*, which answers to the Name given them by other Nations, being, as is said above, a Horseman. They were formerly distinguish'd by a Belt, a Target, a Sword, or some such Martial Token given them at the Time of their Creation, but those belong not now to Knights Batchelors, and are only conferr'd on peculiar Orders, among which are that of the Garter, Bannerets, and of the *Bath*, appertaining to *England*, which may be seen under these Names, as also Baronets, who are not properly Knights. Six Particulars were formerly requisite for making of a true Knight, *First*, That he were no Trader. *Secondly*, That the Condition of the Person to be Knight-

Knighthed should be observ'd, as also all the Rules in the Laws of Knighting more especially that he were not of a Servile Condition. *Thirdly*, That the Knight should swear, that he would not refuse to die for the Gospel, or his Country. *Fourthly*, That his Sword should be girt on by some Nobleman. *Fifthly*, That the Badge of Knighthood should be put upon him. *Sixthly*, That he should be enroll'd in the King's Books. It was also requir'd, that Knights should be brave, daring, undaunted, expert, provident, and well behav'd. These Things are all now out of Date. Knights may be made by such as are not Knights themselves, such as the Pope, and some great Barons; but those made by the Pope were degraded, if they serv'd against the Church. At the Holy Sepulchre at *Jerusalem*, Knights have been made by a Priest, and even by an Esquire that had been approv'd in Martial Acts. Afterwards the Knighthood depended upon the Tenure, so that he who held a Knight's Fee might be compell'd to take upon him, or undergo a Fine, which quite debas'd this Degree. At the making of *Magna Charta* a Knight's Fee was accounted the Value of 20*l*. *Anno* 20 *Edward* the First the Value of a Knight's Fee was 40*l*. The Privileges also granted to and enjoy'd by Knights, were many and great, which are also vanished with the rest, and therefore it is needless to entertain the Reader with what has no longer a being. Much might also be said of the sundry Orders of Knighthood in other Nations; but we must confine ourselves to *England*, and so refer to the several Orders of this Kingdom under their Particular Names; but more especially under that of Batchelors.



L.

A LABEL, Authors differ, says the late Editor of *Guillim*, concerning what this really is, wherefore we need not wonder it has met with various Names. *Cambden* has, *Lemniscus Quintuplex, triplex, quadruplex, &c.* *Uredus* has *Lemniscatus, tribus palis lemniscatum, & quatuor vacerris lemniscatum.* *Chiffletius* useth, *Limbus tripes.* *Uredus*, *Limbus quinque partium, & Lambella quinque partium*; which last Word is a Barbarism, and the other more proper for a Bordure. *Uredus* hath also *Fasciola trifida* (in Capite) to distinguish it from a Fess of three Points. But *Gibbon* approves best of *Fasciola tripliciter lemniscata, or quadrupliciter, &c.* Thus that Author. Wherein I am apt to believe there may be some Errors of the Press, the Account being very imperfect. *Upton*, from the Points of the Label, calls it by no other Name than *Lingulas five labellas*, and he makes this, as all others do, the Difference of the second Son. *Morgan* declares that those who write of Arms have not determin'd what the Label is, yet it is said to be of such Dignity, that the Son of an Emperor cannot bear a Difference of higher Esteem; and if I may give my Conjecture, says he, it may represent in the one Label, the Banner of Love from all Eternity, or that of three *Lambeaux* is the Symbol of three divine Virtues

tues Faith, Hope, and Charity, united in one supreme Being. From whence deriv'd, or when first us'd, I have not found, but it is generally allow'd to be the Difference of the second Son, and his Family, as noted above, and may also be seen under the Word *Difference*. Plate IV. Fig. 14.

LABELS, the Ribbons that hang down from a Mitre, or Coronet.

LAMBEAUX, a *Cross Lambeaux*, says *Sylvanus Morgan*, is a Cross-patee at the Top and issuing out at the Foot into three Labels, having a great deal of Mystery, in relation to the Top, whereon the first born Son of God did suffer; sending out three Streams from his Hands, Feet and Side.

LAMBREQUIN, the Point of a Label; or Label of a File; *Lambrequins, Pennæ, seu Lemnisci*, says *Baron*.

LAMPASSE' is what we call *Langued*, that is, to express the Tongue of a Beast appearing out of the Mouth, when it is of another different Colour from the Body.

LANGUED, in *French Langue* is the Term to signify the Tongue of a Bird or Beast, when it differs in Tincture from the Body.

LAUREL is well known to be the Emblem of Victory and Triumph, for which Reason the *Romans* gave Crowns, or Garlands of Laurel Branches to such as had vanquish'd their Enemies, and particularly to their Generals that had the Honour of Triumphant granted them. It is also the Hieroglyphick of Favour and Preservation, because Lightning never falls upon it as it does upon other Trees, and therefore it was dedicated to *Jove* and *Apollo*. The only *English* Coat I find relating to this Tree is that of *Leveson* of *Lillehal* in the County of *Salop*, being *Azure* three Laurel Leaves slipped *Or*. Others there are that have Bay-Leaves.

St. LAZARO (Knights of the Order of) plead great Antiquity, as that they liv'd in the Time of St. *Bazil*. The Emperor *Barbarossa* gave them great Possessions. The Order was well near extinct till Pope *Pius* the Third reviv'd it, and made a Noble Gentleman of *Milan* their Great Master. They wore a Green Cross, were not to be in Debt, nor to marry a Widow. The Dukes of *Savoy* honour'd this Order.

LEASE is the Term us'd to signify three Bucks, Foxes, or Hares.

LEGS are born in Coat-Armour, either naked, or shod, or booted.

LEOPARDS are very much us'd in Coat-Armour, being Beasts said to be engender'd between a Lyon and a Panther, or Pard, as their Name denotes. According to the *French* Heralds they differ in three Particulars from Lions; as *First*, That they always show their full Face, whereas the Lions show but one Side. *Secondly*, Their Posture is never Rampant like the Lions, but only Passant; and if ever a Leopard happens to be Rampant, they are blazon'd *Leopards Lionsés*, because they take the natural Posture of the Lions in Heraldry; and so Lions when Passant are blazon'd *Leopardez*. *Thirdly*, The End, or Brush of the Leopard's Tail is always turn'd outwards, and that of Lions ought to be inwards, tho this latter is not nicely observ'd. Leopards represent those brave and generous Warriors, who have perform'd some bold Enterprize with Force, Courage, Promptness and Activity. *English* Heralds do not observe the Differences abovemention'd, between Lyons, and Leopards, but make them both Rampant, or Passant at Pleasure, and show the whole, or the side Face of either expressing the full Face by the Term *Gardant*; nor is there any Regard given to the nicety of turning the
End,

End, or Brush of the Tail inward or outward. Yet as this Art was learnt of the *French*, some Notice might be taken of them; however the *English* are gon from those Rules.

LEOPARDS-HEADS (rather to be term'd Faces.) *Chiffletius* has *Pardorum Rēstra*, but *Rēstrum* strictly speaking is applicable to Birds. Mr. *Gibbon* uses *Ora Leopardorum*, for which he appeals to *Cambden*.

LESSES is the Ordure, or Excrement of a Boar.

LETTERS either single, or form'd into Words, are sometime found as part of the Bearing in Coat-Armour, and seem to denote either a Memorial of some Person, or a Man of Literature, or something of Religion. They may be also us'd as Marks of Distinction between several Families bearing the same Arms in all other Respects. The House of *Althan* in *Germany* bears, *Gules*, on a Fess *Argent*, the Letter A *Sable*. The House of *Belloni* at *Venice* bears *Azure*, a Capital B *Or*, which Name and Arms it is likely were both given to some of the Family that was a great Warrior. The Ancient Earl of *Mascon* in *France* bore *Azure*, an antique Capital M *Or*. The Noble Family of *Mendoza* in *Spain* bears, *Party per Saltire*, *Or* and *Vert*, on the two side Quarters the Angelical Salutation *Ave Maria*, on the Dexter, and *Gratia plena*, on the Sinister, *Azure*, given to a Gentleman of that House, who was the first that advanc'd the Christian Colours, on which those Words were Written, on the Walls of the City of *Granada*, then possess'd by the *Moors*. *Gules*, on a Fess *Argent* the Word *Ave*, *Sable*, born by the House of *Nadler* in *Germany*. The House of *Pieron* at *Venice*, *Party per Fess* *Or* and *Gules*, a Capital P counterchang'd. *Azure*, a Capital S *Argent*, the Extremitieſ *Sable*, the House of
Mes-

Messenau in *Silesia*. *Magalotti* in *Florence*, *Party per Fesse* of six Pieces, *Or* and *Sable*, in Chief the Word *Libertas Or*. *Bubaloni* at *Rome*, *Danche* or *Dancette* *Or* and *Gules*, one in another in Fess, a Buffalo's Head *Sable*, rung through the Nostrils *Azure*, bearing on the Forehead a Scrole *Argent*, with the Word *Ordo, Sable*. *Zachareis* in *Germany*, *Azure*, a Fess *Argent*, charg'd with the Word *Lieb, Gules*, which in the *German* Tongue signifies Love.

LIE' is the *French* Term to express the Strings that are to any thing, where they are properly us'd, which in *English* we commonly call *Stringed*.

LIGHTNING I find mention'd in Books of Heraldry, yet no Instance of its being born by any Family, and it is too well known to require any thing to be said of it.

LILLY (Knights of the Order of the) in *Navarre*, was instituted in *Navarre*, by King *Garcia* the Sixth, their Badge, a Pot of Lillies, with the Portraicture of our Lady engraven upon it. Their Duty to defend the Faith.

LIONNE', is us'd by *French* Heralds instead of Rampant, when they speak of a Leopard in that Posture, which they say is peculiar to the Lyon. See *Leopards*.

LODGETH is the Term to signify where the Buck is commonly to be found.

LORD, a general Title given to all the Nobility, and to some principal Offices of the Crown, is a *Saxon* Word deriv'd down to us; but abbreviated from two Syllables into one, for it was originally *Hleford*, which, omitting the Aspiration, became *La-ford*, and by Contraction *Lord*. The Etymology of this Word is well worth observing, for it was compos'd of *Hlaf*, a Loaf of Bread, and *ford*, to give or afford, so that *Hlaford*, now *Lord*, implies a Giver of Bread, because in those Ages such great Men kept

kept extraordinary Houses, and fed all the Poor; for which Reason they were call'd Givers of Bread, a Thing now much out of Date, great Men being fond of retaining the Title, but few regarding the Practice for which it was first given. This *English* Title of Lord, answers to the *Latin*, *Dominus*, the *Spanish*, *Señor*, and the *French*, *Monseigneur*.

LOUP-CERVIER is a very large Sort of Wolf.

LOZENGE, or *Lozanges*, the same Name that is given them by the *French*. *Mackenzey* says, they are exact four-squar'd Parallelograms. Their Shape is the same with that of our Window-Glasses, before the Square came so much into Fashion. The *Lozenge* differs from the *Fuzil*, in that the latter is much the longer. The *Lozenge* has two Obtuse and two Acute Angles, but the *Fuzil* has two Angles much more Obtuse, and the other two much more Acute. To call these square Figures I cannot think proper, because all square Figures must consist of right Angles, whereas these, as has been said, have no right Angle. Some old Heralds in *Latin* have call'd *Lozenges*, *Lozangias*. And *Upton* has *Lozengas*, which are Words fram'd from the *English* or *French*. *Chiffletius*, *Fern*, and others, use the Word *Tessera*, and *Tessella*, and *Baron Plinthium*, none of which seem proper, because they all imply square Things. The last of them uses also *Rhombus oxigonius*, which is very expressive, and approv'd by *Mr. Gibbon*, together with its diminutive *Rhombulus*. Plate IV. Fig. 15. Three Lozenges.

LOZENGE', or *Lozangy*, is the Shield, or an Ordinary of all Lozenges, which in *Latin* may be express'd *Clypeus Rhombulis interstinctus*, and the same of any Ordinary. See *Lozenge*. Plate IV. Fig. 16.

LUMIERES are the Eyes.

LUNA, the Moon, is us'd by such as Blazon the Arms of Monarchs by Planets, instead of Metals and Colours, for *Argent*, or Silver, because she is the second resplendent Planet to our Sight, as Silver is the second in Value among Metals, and this way of Blazon some Heralds have thought very proper, to distinguish between the Arms of Sovereigns, and those of Subjects. *Plate I. Fig. 5.*

L'UN EN L'AUTRE. is what we call *counter-chang'd*, that is, when the Escutcheon is parted of two Colours, and has a Charge extending over both, that Charge has the upper half of the Colour, or Metal of the lower Part of the Escutcheon, and the lower Part of it is of the Colour or Metal of the upper Part. Or if *party per Pale*, then one side is of one Colour and the other of another, answerable to the two Sides of the Field. *Plate IV. Fig. 17.*

LUTES are found in Armoury, as may be instanc'd in a very Noble Family, being the ancient Dukes of *Northumberland*, who are said to have born, Or, a Lyon Rampant *Azure*, quarter'd with *Gules*, two Lutes *Argent* in Fesse.

LYONCEL is a small Lyon, as us'd in Coat-Armour, to distinguish them from those that are full grown, for there may be several Lyons in a Coat, or on an Ordinary and still be of their full Size, but the Lyoncel is express'd to be a little one.

The LYON was by the Ancients look'd upon as the King of Beasts, and that Title has been continu'd to him down to our Days, being esteem'd the most magnanimous, the most generous, the most bold, and most fierce of all the fourfooted Race, and therefore he has been chosen to represent the greatest Heroes, who have been endu'd with such like Qualities. The Lyon is also the

Em-

Emblem of Vigilancy, some being of Opinion that he never sleeps. This noble Creature also represents Command and Monarchical Dominion, as likewise the Magnanimity of Majesty, at once exercising Awe and Clemency, subduing those that resist, and sparing those that humble themselves. Some *French* Armourists are of Opinion, that the Lyon should never be made Gardant, or full-fac'd, affirming that to be proper to the Leopard; wherein they offer great Indignity to the Royal Beast, in that they will not admit him (says *Upton*) to show his full Face, the Sight whereof does terrify and astonish all the Beasts of the Field, and wherein consists his chiefest Majesty, and therefore not to be deny'd that prerogative; because all Beasts should be set in their most generous Action, for therein they show their chiefest Vigour. It is observ'd, that the generous Nature of the Lyon is discern'd by his plentiful shaggy Locks that cover his Neck and Shoulders, which are infallible Tokens of his noble Courage, especially if those Locks be crisped and curled, and short withal. Moreover, the Thickness of the Lyon's Mane is a Testimony of his generous Birth, and by the same he is distinguish'd from the degenerate and bastard Race of Leopards, begotten between the adulterous Lyonesse, and the Parde, which are naturally depriv'd of this noble Mark; and not only so, but they are also bereft of that noble and invincible Courage that the generous Sort of Lyons have. For these Respects the degenerate Blood of Lyons are call'd in *Latin*, *Imbelles Leones*, that is, heartless, and cowardly Lyons; whereas the true Lyon is term'd *Generosus Leo*, that is, generous, as not having degenerated from his Nature, or Kind. In blazoning of Lyons, Care must be taken to mention their Teeth and Talons, which are their only Armour, and are for the most

Part in Coat-Armour made of a different Colour from the Body of the Beast, and therefore in blazoning of them, when you speak of their Teeth and Talons, you must say, they are armed so and so; and if you speak of their Tongues you are to say langued. To bear a Lyon, or other Animal of a different Colour from that which is natural to him, as Blue, Green, Red, Gold, &c. is not a reproachful bearing, tho' disagreeable to Nature, if we consider the Occasion of the Primary Institution; for that the Custom of such bearing seemeth to have proceeded from eminent Persons, who habiting themselves, either for their Sports of Hunting, or for Military Services, (as best fitted their Fancies) would withal suit their Armours and Habilliments with Colours answerable to their Habits, with the Shapes and Portraitures of counterfeited Animals; or else perhaps by reason of some intestine Tumults where both Parties bore Lyons, or other Creatures, and therefore to distinguish between themselves they vary'd the Colours. An Instance of this Sort, tho' not in Beasts, we have in the Roses of the two Houses of York and Lancaster, the one giving the White and the other the Red. Lyons are born Rampant, Passant, Couchant, Dormant, and among the French I have seen *renversé, desbanché, & de-membré, enceppé, issant en chef & naissant en point, posé, la queue fourché passé entre les jambes, & passé en sautoir, tourné en bar, en descence, aïsse, mort & couché, &c.* all which are explain'd under those Names.

M.

MALTA, or *Hospitallers of St. John of Jerusalem* (Knights of) certain Merchants of *Malfi*, or *Melfi* in the Kingdom of *Naples*, trading to *Pa-
lestin*, obtain'd of the *Caliph* of *Egypt* leave, paying a yearly Tribute, to build them a small House and Chapel in that Holy City, to which they brought some Holy Religious Men, who entertaining the Pilgrims that came thither, were call'd *Brothers Hospitallers*. That City being afterwards taken by the Christians, *Baldwin*, the first of the Name, King of *Jerusalem* created them Knights of *St. John of Jerusalem*, to entertain, lodge, and comfort Pilgrims, to defend the Holy Land, and succour Christian Princes against the Infidels. To distinguish them from the Knights of the Holy Sepulchre, they took the Black Habit of the Hermits of *St. Augustin*, and on the left Side of the Breast wore a Cross of white Cloth with eight Points, to represent the eight Beatitudes. In War they wore a Crimson or Red Coat of Arms, with the White Cross upon it; but in their Monasteries, and on the Day of their Profession the Black Garment only. They are to be of Noble Parentage and Extraction; and by Degrees grew up to such infinite Wealth, especially after the Suppression of the *Templars*, most of whose Lands were given to them, that they had at one Time in several Parts of Christendom, no fewer than 20000 Manors, and of such

Reputation in all Christian Kingdoms, that in *England* the Lord Prior of this Order, was accounted the Prime Baron in the Realm. Their first Great Master was one *Gerard*, by whom they were founded, the last that had his Residence in the Holyland, was one *John de Villiers*, in whose Time being driven out of *Palestin*, they removed into *Cyprus*, and in the Time of *Fulk de Villiers*, Anno 1309. to the Isle of *Rhodes*; out of which expelled by *Soliman* the Magnificent, Anno 1522. they removed from one Place to another, till at last, by the Magnificence of *Charles* the Fifth, Anno 1530. they were settled in *Malta*. These Knights are in Number one Thousand, of whom, five Hundred are always to be resident in the Island. The other five Hundred are dispersed through Christendom, at their several Seminaries, in *Spain*, *Germany*, *Italy*, and *France*; and at any Summons are to make their personal Appearance. These Seminaries (*Alberges* they call them) are in Number seven, viz. One of *Castile*, one of *Aragon*, one of *Germany*, one of *Italy*, one of *France* in General, one of *Auvergne*, one of *Provence*, over every one of which they have a Grand Prior, who in the Country where he liveth is of great Reputation. An eighth Seminary, they had in *England*, till the Suppression of it by *Henry* the Eighth; yet they have some one or other to whom they give the Title of Grand Prior of *England*. None are admitted to this Order, but such as can bring a Testimony of their Gentility for six Descents, and when the Ceremonies of their Admission (which are many) are perform'd, they swear to defend the Church, to obey their Superiors, to live upon the Revenues of their Order only, and withal to live chastly. Of these there are sixteen of great Authority, (Counsellors of State we may fitly call them) call'd the Great Crosses; out of whom

whom the Officers of their Order, as the Marshal, the Admiral, the Chancellor, &c. are chosen; and who, together with the Master; punish such as are convicted of any Crime. *First*, By Degrading; *Second*, Strangling; or *Thirdly*, by throwing them into the Sea. When the Great Master dies, they suffer no Vessel to go out of the Island till another is chosen, lest the Pope should interfere in their Election, which is done thus: The several Seminaries name two Knights each, allowing also two for the *English*, tho' there are none; and those sixteen from among themselves choose eight; those eight choose a Knight, a Priest, and a Frier Servant, and they three, out of the sixteen Great Crosses, elect the Great Master, who being thus chosen, is stil'd, *The most illustrious, and most Reverend Prince, the Lord Frier N. N. Great Master of the Hospital of St. John of Jerusalem, Prince of Malta, Gaules, and Gozo.* The Knights of this Order bear, *Gules, a Cross Argent,*

MALTA-CROSS, so call'd because worn by the Knights of that Order. It is also call'd a Cross of eight Points, for so many it has, being narrow at the Center and growing broader towards the Extremities, which instead of terminating in a broad Line, as the Cross *patee* does, divides at each of them into two sharp Points, by Lines returning from the Ends towards the Center, and forming an obtuse Angle between them. *Colombiere* says, the eight Points represent the eight Beatitudes, *Gibbon* terms it in *Latin*, *Crucem Malitensem*, or *Octogonam*, or *Crucem ad singulas ejus extremitates, in duos acutos angulos terminantem, or in duos aculeos seu spicula prodeuntem.* All properly express'd. Plate IV. Fig. 18.

MAN is the Image of God, as Holy Writ informs us, and accordingly is the Chiefest of his

Works, his living Temple, and the Object of his Love and Grace, having been created Sovereign of all Terrestrial Beings. He is endow'd with Reason, which is a Spark of the Divinity, and made for the Enjoyment of everlasting Bliss, after this transitory Life. *Plato* styles him the Wonder of Wonders: *Aristotle* a political Animal, born for Society: *Theophrastus* the Model of the Universe: *Cicero* the divine Animal, and *Pliny* the Microcosm, or little World, and the delight of Nature. Man entire, and the several Parts of him are born in Coat-Armour, of which, very many Instances may be found in all Countries. *Topaz*, a King enthroniz'd on his Seat Royal *Saphir*, crown'd, sceptred and invested of the first, the Cape of the Robe *Ermin*, are the Arms of the City of *Sevil* in *Spain*. Of which Sort many more Instances might be brought.

MANCHE, the common *French* Word for a Sleeve, in *English* Blazon us'd to signify, an odd fashion'd Sleeve, with long hangers to it, which the *French* call *Manche mal taillée*, a Sleeve ill cut; but the *French* also use *Manche*, without the afore-said Addition, for any other Sort of Sleeve. Some of our *English* Writers call it *Maunche*. There is no doubt but in *Latin* it must be render'd *Manica*. Plate III. Fig. 15.

MANCHERON is a Sleeve, as us'd indifferently with *Manche* by *French* Heralds, and signifies any Sort of Sleeve, not to be confin'd to that in particular which we commonly call by the Name of *Manche*.

MANTELLE', is when the two upper Angles of the Shield are cut off by Lines drawn from the upper Edge of the Shield to that Part of the Sides where the Chief Line should part it, so forming two Triangles, of a different Colour, or Metal from the Shield, as if a Mantle were thrown over it and the Ends drawn back.

MANTLE;

MANTLE, of this Ornament of Armoury, *Guil-
lim's Display*, says thus : The Mantle is so nam'd of the
French Word Manteau, with us taken for a long
Robe. This was a Military Habit us'd in ancient
Time of great Commanders in the Field, as well
to manifest their High Place, as also (being cast
over their Armour) to repel the Extremity of
Wet, Cold, and Heat, and withal to preserve their
Armour from Rust, so to continue thereby the Glit-
tering Lustre thereof. As we shew'd a Difference
of Helmets us'd in the garnishing of Atchievements
of Persons of different Estate and Dignity, so it may
seem there hath been in ancient Time a diverse
Form of Mantling us'd, for the Difference between
the greater and the lesler Nobles. For *Franc. de Ro-
siers*, mentioning the Charter of *Charles* the Second
Duke of *Lorain* to the Abby of *Belprey* 1420, he
said concerning the Seal thereof, *He bears in Crest
an Eagle with a Ducal Mantle*; whereby we may
probably gather, that Dukes, in those Days, and
in that Place, had a different Form of Mantling
from Persons of inferior Degrees; but in these
Things, each Nation, for the most Part, hath some
Custom peculiar to itself. Neither hath this Ha-
bit escaped Transformation, but hath pass'd through
the Forge of Phanatical Conceit (as well as those
Helmets before handled) in so much as (besides the
bare Name) there remaineth neither Shape, nor Sha-
dow of a Mantle; for how can it be imagin'd, that
a Piece of Cloth, or of whatsoever other Stuff, that
is jagg'd and frownced after the Manner of our
common receiv'd Mantlings, us'd for the adorning
of Atchievements, being impos'd upon the Shoul-
ders of a Man, should serve him to any of the Pur-
poses for which Mantles were ordain'd? So that
these being compar'd with those, may be more fit-
ly term'd Flourishings than Mantlings. But as they

are us'd in Atchievements, whether you call them Mantles or Flourishings, they are evermore said in Blazon to be doubled, that is, lin'd throughout with some one of the Furs, as well of those Furs that do consist of more Colours than one, as of those that be single and unmix'd; for so the *Romans* us'd to wear their Cloaks or Mantles lin'd throughout, sometimes with one colour'd Fur, and otherwhiles with Furs of variable Colours, whereof they were call'd *Depictæ penulæ*, because of the Variety of the colour'd Skins wherewith they were furr'd or lin'd, which made a show as if those Linings had been painted. Some of those Doublings are of rare Use at these Days, which have been more frequent in former Times. The *French* Herald's assure us, that these *Mantles* were originally no other than short Coverings Commanders wore over their Helmets, to defend their Heads from the Weather; and that going into Battles with them they were wont to come away with them hanging about them in a ragged Manner, occasion'd by the many Cuts they had receiv'd on their Heads, and therefore the more hack'd they were the more honourable they were accounted, as our Colours now in Time of War, are the more esteem'd for having been shot through in many Places. Afterwards, in Process of Time, the same Authors say, they were by Degrees made deeper, and so from the Helmet to hang down below the whole Shield, and adorn'd according to the Honour of the Bearer, or the Fancy of the Painter; those things which at first were regulated as Marks of Distinction, becoming common to all Sorts. *Plate IV. Fig. 19.*

MARCASSIN, is a young wild Boar, differing from the Old, not only in Size, which may not be visible in Arms, but that its Tail hangs down, where-

whereas that of the Old Boar is always turn'd round in a Ring, with only the End hanging.

MARINE, is a Term us'd when the upper Part of the Bearing is a Beast, and the hinder Part of it ends in a Fish's Tail, said to be born by the House of *Hof* in *Germany*,

St. MARK (Knights of the Order of) at *Venice* instituted in the Year 1330, and reviv'd again, being somewhat out of Use, *Anno* 1562. The Honour is generally bestow'd on the Person Present; but sometimes by Letters Patents on one absent. The Person chosen is to be of Noble Blood, at least a Gentleman, the Word, and Motto of the Order is, *Pax tibi Marce Evangelista meus*, Peace be to thee *Mark* my Evangelist.

MARQUISSES had their Title from commanding on the Marches, that is, the Borders or Frontiers of Countries, or upon the Sea Coasts. They are next in Dignity to Dukes, and were not known in *England* till King *Richard* the Second, in the Year 1337, created his great Favourite *Robert Vere*, who was then Earl of *Oxford*, Marquis of *Dublin* in *Ireland*, since which Time there have been many Creations of that Sort. The manner of creating a Marquis differs in nothing from that of a Duke, saving the Difference of the Titles, and that the Marquis is conducted by a Marquis and an Earl, whereas the Duke is led by a Duke and a Marquis. He is also girt with a Sword, has a Gold Verge put into his Hand, and his Robe and Mantle are the same as those of a Duke, with only this Difference, that a Duke's Mantle has four Guards of Ermin, and a Marquis only three and an half. The Title given him in writing is, *Most Noble, most Honourable, and Potent Prince*. He may have his Cloth of State hanging within a Yard of the Ground, where the King, or a Duke are not present. His

Marcli-

Marchionefs may have her Train born up by a Knight's Lady in her own Houfe, but not in the Prefence of a Dutcheff. His Cap is the fame as a Duke's : The difference between their Coronets is, that whereas the Duke's Circle is adorn'd with only Flowers, or Leaves, the Marquis's has Flowers and Pyramids with Pearls on them intermix'd, the Pyramids and Flowers of an equal heighth. The Honour is, like the others, Hereditary ; and the eldest Son of a Marquis is, by the Courtefy of *England*, call'd Earl, or Lord, of a Place, but the youngest Sons are call'd, Lord *John*, Lord *Thomas*, or the like. By the King Marquiffes are ftill'd, *Our Right Trusty and entirely beloved Cousins*.

MARQUISSES in *France*, fays *Colombiere*, have over their Arms a Coronet, with four Flowers, the Spaces between them adorn'd with twelve Pearls rais'd up as the Earls wear them, the Circle alfo garnish'd with Pearls and precious Stones.

MARQUISS'S CORONET. is of an equal Number of Flowers, and Points rais'd on the Circle with Pearls on them, to fhew he is a Degree between a Duke and an Earl. *Plate IV. Fig. 20.*

MARS, the Heathen God of War, and one of the Planets, is appointed in blazoning the Arms of Princes by Planets, to fignify *Gules*, or Red, which no doubt was assign'd him on Account of his being fo much concern'd in Blood, as the Heathens were pleas'd to Romance, and Chriftians are too fond of their Fables. *Plate IV. Fig. 4.*

MARSHAL, there are feveral Degrees of Marshals in *England*, but the Perfon here fpoken of is the Earl Marshal of *England*, a Poft of great Honour ; hereditary in the Family of the Duke of *Norfolk*. The Name, as moft others us'd in Heraldry we have borrow'd from the *French*, who write it *Mareschal*, and have feveral of them, being the Generals

nerals of their Armies. Leaving them as foreign from our Purpose, take the Account we have of the *English* Earl Marshal by Sir *William Seagar*, Garter Principal King of Arms. 1. The Earl Marshal of *England* is an Earl by Office, and so is no other Earl in *England* but he. The Earl's Marshal have sometimes been the King's Lieutenant Generals in Martial Affairs; and by their Office of Marshalship have had Power and Authority to hear, and determine judicially of Questions, Doubts, and Differences betwixt Parties concerning Honour and Arms; and to that end the Earl Marshal held a Court of Judicature, call'd the Earl Marshal's Court; as when Arms are usurp'd and unjustly born, the Earl has Power to disclaim the same, and to punish the Parties that shall falsely assume and take upon them the Armories of another, by the Name and Title of a Gentleman, when they are not so to be approv'd. 2. The Earl Marshal has Power also, by special Commission under the Great Seal of *England*, over the College of Heralds, prohibiting the Provincial Kings of Arms to give and grant any new Coats of Arms without his Lordships Consent. His Lordship establishes Orders among the Heralds, for their better Rule and Government, and any Doubt or Question which they cannot decide among themselves, they refer that to the Arbitrement and Judgment of the Earl Marshal. 3. His Lordship gives them their solemn Creations according to their Degrees, viz. Kings of Arms, Heralds, and Pursuivants. 4. The Earl keeps his Court either at *Westminster*, in the Painted Chamber, adjoining to the Parliament House, or in his own House, where in the Great Hall is a large square Table, with Rails about it, and Benches within, and an half Pace rais'd above the same. There the Earl sits in the Midst, with divers Noble Men, and sometimes Judges on either Side,

Side, according to the Cause in hand, to the End that with their Advice and Council he may the more legally proceed. 5. His Lordship has belonging to the said Court a Pursuivant Messenger, that serves his Precepts and Summons. He has also a Cryer, that stands on a Corner of the Stage; a Doctor of the Civil Law, who sits within the Rails, opposite against the Earl, to resolve Doubts. The Register, or Clerk of the Court, sits before his Lordship's Foot, on either Side of whom the Officers of Arms are plac'd to give their Opinions, being requir'd. 6. Without the Rails stand the Lawyers that Plead, as Sergeants and Counsellors of the Law, and sometimes Doctors and Proctors of the Civil Law, as the Cause does require. 7. The Messengers having return'd the Process and Summons into the Court, the Cryer calls the Parties, whom the Cause concerns; they present their Petition, or Bill of Complaint; the Register reads the same; the Lawyers plead *pro & contra* thereunto, and before the Division the Court takes Bond of the Parties to stand to the Award, and Order of the Court Marshal. 8. When the Court is to be dismiss'd, and prorogu'd for that Time, the Register pronounces the Prorogation, and the Cryer proclaims it aloud, appointing a Day, as his Lordship shall please, for the producing of Witnesses, or for further hearing, or for a final Determination and Judgment. 9. But, if the Cause concerns the Claim of Dignities, as for Baronies, or Earldoms, or honourable Offices, which Differences happen sometimes between Heirs Males, and Heirs General, then the Party Plaintiff exhibits his, or her Petition to the King's Majesty, and the King refers that to be judicially heard in the Court Marshal, there as that is found the Earl Marshal advertises the King how he finds the Right of the Claim.

to be, and leaves the Decision thereof to the King. 10. In this Case the Warrants are set forth in the King's Name, for the Appearance of the Parties in the Court Marshal, and are serv'd, or summon'd by an Officer of Arms with the other Formalities of the Return, and if the Cause be doubtful or ambiguous, it is sometimes referr'd to be heard, and determin'd by the House of Peers. 11. The Earl Marshal bears a Staff of Metal, gilt with Gold at either End tipp'd with blackenamell'd. 12. In Time of War; with this golden Staff he Marshals, and orders Battles in the Field, and has the leading of the Vanguard, and in Time of Peace he bears it usually at his Pleasure, but especially on Festival Days at the Court, and in solemn and royal Proceedings before the King, and takes his Place with the Lord Great Chamberlain, or the Constable, next before the Sword. 13. The Earl Marshal is plac'd by Act of Parliament 31 *Hen. VIII.* next after the Lord Great Chamberlain, and the Constable, and before the Lord High Admiral, and the Lord Steward, and the Lord Chamberlain of the King's House. 14. At the Coronation of the King, the Earl Marshal has the ordering of the Abby of *Westminster*, and sees the Regalities and Robes of King *Edward* the Confessor to be in a readiness. 15. He appoints the building of the Scaffold whereon the King is to be crown'd, and gives Orders to the Gentlemen Ushers for the covering and furnishing thereof with Hangings, Chairs, Traverses, Carpets, Cushions, &c. especially the *Seige* Royal whereon the King is to be crown'd. 16. At which Time the Earl Marshal is one of those that do all the nearest Offices to the King's Person, as to help to lead him, and to support his Majesty in his Chair, putting his Hand with others of the Nobility to set the Crown on his Majesty's Head, doing his

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Homage first, and then presenting all others of the Nobility. 17. The Earl Marshal appoints what Number of Knights of the *Bath* are to be made at the Coronation of the King, and makes Election of them. The Day being come the Earl Marshal, with the Lord Chamberlain, gives them their Oath, after they are all bath'd; he also presents them to the King the same Day, to receive the Order of Knighthood. 18. Of every Knight of the *Bath* the Earl Marshal receives a Fee in Mony, *viz.* five Pounds for the Horse the Knight rides upon, and a Mark for the Horse's Furniture. 19. At the Creation of a Duke, Marquis, or Earl, the Earl Marshal ought to have his Furniture, or Composition for the same, and by ancient Custom he has had the same of Archbishops, Bishops, and Abbats, at their Consecrations. 20. At the Funeral Obsequies of Kings, Queens, and Princes the Earl Marshal is a chief Commissioner appointed with the Lord Treasurer, the Lord Chamberlain, &c. to give Orders to the Wardrobe for the Distribution of Black for the Mourners, Velvet for the Hearse, Palls of Cloth of Gold, Escutcheons, Banners, and Hatchments. 21. At Combats, Barriers, Tournaments, and Jufts Royal the Earl Marshal is the chiefest Officer, to see them duly perform'd, to appoint Judges, and to ride round the Lists. and order all Things; at which Time the Knight Marshal is but his Attendant. 22. Touching Duels and private Quarrels, between Gentlemen, growing upon disgraceful Words, Blows, or Challenges, the Earl Marshal has Power and Authority to stay and commit the Persons; confining them, and taking sufficient Bonds for their good abearing, and forthcoming; compelling the Offenders to make Satisfaction to the Parties injur'd, according to the Form and Advice of a Book publish'd in Print to that Effect,

Effect, by the Appointment of King *James* the First. Thus much concerning the Earl Marshal: Of other inferior Officers, who bear the Name of Marshals, here is no Occasion to give an Account.

MARSHALLING, which Term, says *Guillim*, I am not ignorant of how great extent it is, not only in ordering the Parts of an Army, but also for disposing of all Persons and Things, in all Solemnities, and Celebrations, Coronations, Interviews, Marriages, Funerals, Triumphs, and the like, in which the Office of an Herald is of principal Use for Direction of others; and therefore his Learning, Judgment, and Experience ought to be able to direct himself in so weighty Affairs. But that noble Part of Marshalling is so absolutely already perform'd by the industrious Pen of the judicious Sir *William Segar*, Kt. late Garter, and Principal King at Arms, in his Book of *Honour Military and Civil*, as that it were but Arrogancy joyn'd with Ignorance for me to intermeddle in an Argument so exactly handied; neither is, here my Purpose other than to confine myself to Armoury only, and so far only to speak of Marshalling, as it concerns Coat-Armours. This Marshalling therefore is an orderly disposing of sundry Coat-Armours pertaining to distinct Families, and of their contingent Ornaments, with their Parts and Appurtenances in their proper Places. Of these Things, some have their Place within the Escutcheon, some without; and of those within the Escutcheon, some have their Occasions obscure, other some manifest; as are those whose Marshalling (according to ancient and prescript Forms) do apparently either betoken Marriage, or some Gift of the Sovereign. Such as betoken Marriage do represent, either a Match single, or hereditary. By a single Match I mean the conjoyning of the Coat-Armours of a Man and a Woman,

Woman, descended of distinct Families, in one Escutcheon Paleways. And this Form of Impaling is divers, according to the several Functions of Persons, whether Ecclesiastical or Temporal. Such as have a Function Ecclesiastical, and are preferr'd to the high Honour of Pastoral Jurisdiction are reckned to be knit in Nuptial Bands of Love and tender Care for the Cathedral Churches whereof they are Superintendants, insomuch as when a Bishop deceases, his Church is said to become a Widow; and therefore their Paternal Coat is evermore marshall'd on the left side of the Escutcheon, giving the Preheminece of the Right Side to the Arms of of their See, in Respect to the Ecclesiastical Dignity; as also in Respect that the Arms of such several Sees have in them a Kind of Perpetuity, for that they belong to a Political Body, which never dyeth. In the same Manner Kings of Arms impale the Arms peculiar to their Office together with their own Paternal Coats, as *Baron* and *Femme*, with the Paternal Coat always on the left Side. To the End it may be the better conceiv'd, what is meant by the right and left Sides of an Escutcheon, or Coat-Armour impal'd after this manner; you may imagine a Man to be standing before you, invested in a Coat depicted with Arms of two several Families thus conjoin'd in Pale; and then that Part that doth cover his Right Side will answer to your Left; so then accounting the Coat to be his that weareth it, you cannot err in your Judgment touching the true Distinction of the Dexter Side of the Escutcheon, that is due to the Man, as to the more worthy, from the Sinister Part, that is allotted to the Woman, or the Inferior. The Manner of such impaling of Coat-Armours of distinct Families, as *Baron* and *Femme*, by Persons Temporal, is divers, from this before mention'd; for they do evermore
give

give the Preheminence, of the Dexter Side, to the Man, leaving the Sinister to the Woman. Whether they be hereditary Coat-Armours, or not, this form of Marshalling is to be follow'd, because the same is common, as well to single Marriages having no Hereditary Possessions, as to those that be Hereditary. Only in this these have a Prerogative, which the other have not, that the *Baron* having receiv'd Issue by his *Femme*, it is in his Choice whether he will still bear her Coat in this Sort, or else in an Inescutcheon upon his own; because he pretendeth (God giving Life to such his Issue) to bear the same Coat of his Wife to him and to his Heirs; for which Cause this Escutcheon thus born is call'd an *Escutcheon of Pretence*. Moreover, the Heir of these two Inheritors shall bear these two Hereditary Coats of his Father and Mother to himself and his Heirs Quarterly; to shew that the Inheritance, as well of the Possessions, as of the Coat Armours, are invested in them and their Posterity; whereas if the Wife be no Heir, neither her Husband nor Child shall have further to do with her Coat, than to set up the same in their House Paleways, after the aforesaid manner, so to continue the Memorial of the Father's Match with such a Family. Concerning the orderly bearing of Coat-Armours Paleways in one Escutcheon, note, That *Gerard Leigh* making mention of the marshalling of divers *Femmes* with one *Baron*, says, *If a Man do marry two Wives, they shall be both plac'd on the left-side in the same Escutcheon with him, as parted per Palé. The first Wife's Coat shall stand on the Chief Part, and the second on the Base. Or he may set them both in Pale with his own, the first Wife's Coat next to himself, and his second uttermost. And if he have three Wives, then the two first Matches shall stand on the Chief Part, and the third shall have the whole Base. And if he have a fourth Wife, she*

must participate the one half of the Base with the third Wife, and so will they seem to be so many Coats quarter'd. But here you must observe, that those Forms of Impalings are meant of Hereditary Coats, whereby the Husband stood in Expectancy of advancing his Family, through the Possibility of receiving Issue, that so those Hereditary Possessions of his Wife might be united to his Patrimony. As touching quarterly bearing of many Coats pertaining to sundry Families together in one Escutcheon, *William Wicley* doth utterly mislike it, holding the same to be better fitting a Pedigree to be lock'd up in a Chest, as an Evidence serving for a Probation of the Alliances of Families, or Inducements to the Title of Lands, rather than multitudes of them should be heap'd in, or upon any thing ordain'd for Military use ; for Banners, Standards, and otherlike Martial Ensigns, were ordain'd for no other use, but for a Commander to lead, or be known by in the Field ; to which purpose these Marks should be made apparent and easy to be discern'd, which cannot be where many Coats are throng'd together, and so become unfit for the Field, and therefore to be abolish'd of Commanders. Only he held it expedient, that a Prince or Nobleman, having Title to some Country, for the obtaining whereof he is enforc'd to make War, should show forth his Standard of the Arms of that Country quarter'd with his own amongst those People which in Right and Conscience do owe him Obedience, that they may be thereby induced the sooner to submit themselves to him, as to their true and lawful Sovereign, or Lord. Concerning the bearing of the Wife's Coat-Armour impal'd, or otherwise by the Husband, there are some that do boldly affirm, That it is not permitted by Law, but only tolerated through Custom ; and do (with *Chassaneus*) alledge for Proof thereof,

thereof, That Arms do not pass to Relations by Affinity, because the Kindred descending from the Woman are not of the Family; for that by Reason of her Marriage she renounceth the Name of the Family whereof she is descended, and assumeth the Name of her Husband's Family. And an especial Reason thereof may be this, because the Agnation, which is the Father's Side must be preserv'd entire, and therefore the Honour or Arms of it not to be carry'd into another Family. Now because some misunderstanding the Rule, that to Daughters never were any Differences allow'd, do hold that the Husband in the impaling of his Wife's Coat-Armour with his own, may omit such Difference as her Father (admitting him to be a younger Brother, or descended of a younger Brother) bore to distinguish him from the elder Brother; I think it not amiss here to observe unto the young Student in Armoury, that every Gentleman of Coat-Armour, which marrieth a Gentlewoman whose Father did bear any difference in his Coat, ought in the Impalement of his Wife's Arms to retain the same Difference, which her Father bore. If a Coat-Armour that is bordured be born sole of itself, then shall the Bordure environ the Coat Round; but if such a Coat be Marshall'd Paleways with another, as a Marriage, then must that Part of the Bordure, which respecteth the Coat annex'd, give Place thereunto, whether the Coat bordured be Marshall'd on the Dexter Part of the Escutcheon, or on the Sinister: If a Coat-Armour bordured be honoured with a Chief, a Canton, &c, the Bordure must in like manner give Place to them, that is, be omitted in that Part which they take up. If a bordured Coat be to be Marshall'd among other Coats Quarterly, then shall no Part of the Bordure be omitted, but the Bordure shall environ the same round, except

it be honour'd with a Chief, Canton, Quarter, &c. as aforeſaid, even as it were born alone of itſelf. If the Sovereign does annex any Armorial Signs to the Paternal Coat, the ſaid Additions in reſpect to the Prince's Favour muſt take Place of the Paternal Coat.

MARTIAL INSTRUMENTS OF MUSICK, are uſ'd in Coat-Armour: ſee what is ſaid of them in General under *Muſick Instruments*, and in particular under every one of their Names.

MARTLET, *Guillim's* Dictionary, ſpeaks of it thus: A *Martlet*, in *Latin*, *Merula*, according to *Uredus*, is a little ſwift Bird, that uſ'd to build in Caſtles, and high Turrets; 'tis painted without Feet, and is what we term the *Martinet*, ſo frequent to be ſeen in our Suburbs, under the Corniſhes of our Houſes, whoſe Feet are ſo ſhort, as very ſeldom to be ſeen, and their Wings ſo long, that ſhould they Pitch upon a Level, they would not be able to riſe, wherefore they alight not, but on Places aloft, that they may take Flight again, by throwing themſelves off. This is the Account there given of it. But *Upton* ſays, that *Merula* is a Bird that ſings wonderfully in the Spring, but is mute in Winter, and is painted upon Arms without Feet. Now this Bird that ſings ſo well cannot be a *Martinet*, which was never known to ſing at all, whereas it is the Blackbird that ſings ſo as above mention'd, and is in *Latin* call'd *Merula*; beſides that the *French* call this *Martlet*, *Merlette*; now *Merle* is a Blackbird, and *Merlette* ſeems to be only the Diminutive of it, that is, a little Blackbird; but then the Deſcription of it its very ſhort Legs does not ſuit the Blackbird, and therefore I ſhall not preſume to decide any thing; but next give the Account in *Guillim's* Diſplay, which is thus: The *Martlet*, or *Martinet* (ſaith *Bekenharwb*) hath Legs ſo exceeding
ſhort,

Short, that they can by no means go; and thereupon it seemeth, the *Grecians* do call them, *Apodes*, *quasi sine pedibus*; not because they do want Feet, but because they have not such use of their Feet as other Birds have. And if perchance they fall upon the Ground, they cannot raise themselves upon their Feet, as others do, and so prepare themselves to Flight. For this cause they are accustomed to make their Nests upon Rocks and other high Places, from whence they may easily take their Flight, by Means of the Support of the Air. Hereupon it comes, that this Bird is painted in Arms without Feet; and for this cause it is also given for a Difference of younger Brethren, to put them in Mind to trust to their Wings of Virtue and Merit, to raise themselves, and not to their Legs, having little Land to put their Foot on. *Colombiere* does not pretend to tell us what Sort of Birds these Martlets are, but calls them *Merlettes*, and says they are small Birds without Beak or Feet, and consequently altogether defenceless; so that they represent Enemies vanquish'd, disarm'd, and Prisoners. The *Germans*, he adds, very rarely bear them in their Arms, which shows that by them the *French* Heralds denoted Imperialists vanquish'd and taken in War. An *Italian* Author calls them *Ultramontani*, that is, Birds of the Countries beyond the Mountains, as being more frequent in *French* Arms, than those of other Nations. This is what I find of the *Martlet*, and perhaps after all it may be only an imaginary Bird invented by Heralds, as they have invented many other Things that have no Being. *Plate IV. Fig. 21.*

St. MARY MAGDALEN (Knights of the Order of) in *France*. In the Year 1614, whilst the States of the Kingdom were sitting at *Paris* a Gentleman of *Britany*, whose Name was *Messire John Chesnel*,

Chefnel, and who was newly return'd from a Pilgrimage to *Rome* and *Jerusalem*, presented to the House of Lords his Project for erecting of this Order : The Motive of it was the many Duels, Quarrels and Broils that daily happen'd at that Time in *France*, where, upon every slight Occasion, Men inhumanly murder'd one another, without any respect to divine or human Laws, and many Hundreds not only lost their Lives, but their Souls for ever : Therefore the principal Burden impos'd by this Order, was solemnly to abjure all Duels and private Quarrels whatsoever, and to vow only to have regard to the Honour of God, the Service of the King, and the good of the Country. This Design was Pious and beneficial to the Kingdom, and accordingly the King having view'd the Proposals of the Founder, approv'd of it, seeing he was mov'd to it by Christian Charity, without any Prospect or Thoughts of Interest. The Inventer form'd the Cross and Collar of the Order according to his own Fancy, and presented it to the King, as a Pattern, for his Approbation. His Reason for taking to his Order the Invocation of *St. Mary Magdalen*, was, because as she of a disorderly Sinner became the Mirror of Repentance, and wonderful Pattern of Perfections ; so he hop'd those *French* Gentlemen, whose ill Education, or their own corrupt Inclinations had render'd guilty of much Swearing, Blasphemy, and Duelling, might, by her Example, be drawn from their wicked Courses, and reduced to at least a Regular and Christian Course of Life. The Head and Arms of the Cross of this Order, to be worn about the Neck and on the Cloak, ended in Flower-de-luces, the Foot rested upon a Crescent. About it went a Circle of small Palms rounded, to denote the Founder's Pilgrimage, after the manner of the ancient *French* Worthies. On the center of
the

the Cross, in an Oval, a Flower-de-luce with Sun-Beams round it. The Motto, *L'Amour de Dieu est pacifique*, that is, *The Love of God is peaceab'e*. To pass by other Statutes, being much the same as in other Orders, the fourth of these enjoin'd, that the Knight to be receiv'd should make a solemn Vow to forbear Gaming, not to Blaspheme, or commit any unchristian Act, not to read unlawful Books, and to avoid dissolute Songs, scurrilous Talk, and leud Company. The Habit to be sky Colour, the Collar consisted of the Letter M, charg'd with a Lambda Λ , and the Letter A, for the Names of *St. Mary Magdalen*, and of *Lewis* and *Ann*, King and Queen of *France*. This Cipher mix'd and link'd with double Hearts, struck through with Darts of Gold, the Ends of them cross'd, the Ciphers enamell'd with White, Carnation and Blue. The Ribbon to be Crimson, to hang the Cross of Gold enamell'd with red, and on the Middle of it the Picture of *St. Mary Magdalen*, and on the Reverse that of *St. Lewis*. On the Mantle or Cloak the Cross of Crimson Sattin, embroider'd with Gold and Silver, with the Oval, the *Magdalen* as above, and the Motto as before. Five Hundred Knights might be admitted, and to take the Vow of Charity, Obedience, and conjugal Chastity. Also to abjure all Duels and Quarrels, and all factious Combinations. Fourscore or a Hundred Knights were oblig'd to attend the King. All the Knights must be Gentlemen of four Descents, and to be two Years upon their Probation in a House in *Paris* appointed for that Purpose. All this came to nothing, whereupon the Founder, missing of his good Design, forsook the World, and retir'd to an Hermitage, where he liv'd and dy'd holily; being known by the Name of *l'Hermite pacifique de la Magdelaine*, or the Peaceable Hermit of the *Magdalen*. The late King

Lewis the Fourteenth suppress'd Duelling in *France* effectually without the Help of this Order.

MASCLES, the Dictionary to *Guillim* says, a *Masle*, in *French*, *Macle*, was written by the ancients *Mascula*; but *Legonius*, *le Trophee d'Armes*, *Baron*, *Mackenzey*, and indeed most late Authors use *Macula*, in that they are said to represent Spots in certain Flints about *Roses*, by some, and by others the Mash of a Net. You may also term them *Maculae retium*, or *Cassium*, or *Rhombulos evacuatos*. Thus that Author. And then speaking of the Cross consisting of those *Mascles*, he adds, a Cross *Masculy*, or of *Mascles*, in *Latin*, *Crucem e maculis retium*, or *e rhombulis evacuatis*, which Adjective *Mr. Gibbon* omits, taking them always to be voided, and I am of his Opinion, *Crucem e rhombulis Constantem*. All that *Morgan* has of it is only these few Words, the *Masle* was perforated, and of a Lozenge Form, usually worn in Girdles and Bracelets, Symbols of outward Blessings and Nobleness. *Upton* calls *Mascles*, *Masculas*, and takes no Notice of their being always voided, but rather implies the contrary, for he describes them thus. The Difference between *Fusils* and *Mascles* is, that the *Fusils* are always long, and sharper in the Angles than the *Mascles*, the *Mascles* being consequently shorter and their Angles more Obtuse. The Cross *Masculy* he calls *Crucem masculatam*. *Colombiere* is very particular in this Point, and therefore we will here give his Account. *Rohan*, says he, bears *Gules*, nine *Macles* Or, 3, 3, and 3. Opinions have vary'd very much about the Original of the *Macles*. Some Authors have confounded this Name with that of *Mashes*, and I have seen ancient Manuscripts in which those Figures were always blazoned *Macles*, or *Mashes*, as being somewhat like the *Mashes* of Nets; but for my own part, having often observ'd, that those

Things

Things which are remarkable and singular in some Countries, have sometimes occasion'd the Lords thereof to represent them in their Scutcheons, and to take them for their Arms; I am of Opinion that the Lords of *Rohan*, who I believe are the first that bore these Figures in their Arms, tho' descended from the ancient Kings and Princes of *Britany*, took them, because in the most ancient Viscounty of *Rohan*, afterwards erected into a Dutchy, there are abundance of small Flints, which being cut in two, this Figure appears on the Inside of them; as also the Carps that are in the Fishponds of that Dutchy, have the same Mark upon their Scales; which being very extraordinary and peculiar to that Country, the ancient Lords of the same had good Reason upon observing that Wonder, to take those Figures for their Arms, and to transmit them to their Posterity, giving them the Name of *Macles*, from the *Latin Macula*, signifying a Spot or Blemish, whence some of that House have taken for their Device these Words, *Sine Macula Macula*, A Mascle without a Spot. *Plate IV. Fig. 22.*

MASCULY. Vid. *Mascles*.

MASSONE', or *Massoned*, is when an Ordinary is represented in the nature of a Stone-Wall, with all the Joints between the Stones appearing, as they generally do in Stone-Buildings, as the Word implies, being as much as done in Mason's Work. *Plate IV. Fig. 23.*

MATCHING is the Term us'd for the Wolf going to Couple, or Ingender.

MEIRRE'. See *Contrepotencée*.

MEMBRED, in *French*, *Membré*, is the Term to express the Limbs or Legs of a Bird: when the Beak and Legs are of a different Colour from the Body, they say Beak'd and Member'd of such a Colour, or Metal. In *Latin* it is call'd *Tibiatrus*. *Guillim* uses the

the Word *Armed* for the Beak, and *Membred* for the Legs.

MERCURY, the thieving God of the Heathens, is by those who blazon by Planets, appointed to signify *Purpure*, or Purple; but how he came by this Colour let others find out, for it is beyond my Knowledge; nor do I think it worth while to labour for discovering such Secrets, as when known, make us ne'er the Wiser. See *Purpure*.

MERMAIDS are found in Coat-Armour, of which there may perhaps be some Resemblance in the Sea, but as we represent them they are the Fancies of Painters, and particularly in this Bearing, *viz. Gules*, a Mermaid proper, attiring herself with her Comb and Glass, Crined, and Finn'd *Or*, by the Name of *Prestwick of Lancashire*.

METAL, there are only two Metals us'd in Heraldry, being Gold and Silver, but call'd *Or* and *Argent*, being the *French* Names for them. It is a general Rule in Heraldry never to place Metal upon Metal, nor Colour upon Colour; so that if the Field be of one of the Metals the Bearing must be of some Colour, and if the Field be of any Colour, the Bearing must be of one of the Metals. In common painting of Arms these Metals are represented by White and Yellow, which are their natural Colours.

St. MICHAEL (Knights of the Order of) in *France*. This Order was instituted by *Lewis XI.* King of *France*; upon what Ground will appear by his own Letters Patents here inserted, because I will not trouble the Reader with fabulous Accounts; they are as follows: "*Lewis* by the Grace of God King of *France*, to all that are, or shall be, greeting, Be it known, that in regard of the perfect and sincere Love we bear to the Noble Order and Degree of Knighthood, the Honour and Increase
"whereof

“ whereof we most ardently desire, that as we
“ heartily wish, the Holy Catholick Faith, our Ho-
“ ly Mother the Church, and the publick Prospe-
“ rity may be maintain’d, We, to the Honour and
“ Glory of God, our Almighty Creator; and in
“ Reverence of the Blessed Virgin *Mary*, as also in
“ Honour of *St. Michael*, the Prince and Chief of
“ Knights, who fought in God’s Cause against the
“ ancient Enemy of Mankind, and cast him down
“ from Heaven, and who has always secur’d his
“ Place, preserv’d and defended his Oratory, call’d
“ Mount *St. Michael* without suffering it at any
“ Time to be taken, subdu’d, or deliver’d into the
“ Hands of the ancient Enemies of this Kingdom.
“ And to the End that all generous and noble Spirits
“ may be excited, and stirr’d up to virtuous Acti-
“ ons. The first Day of *August*, in the Year of
“ Grace 1469, and the Ninth of our Reign, at our
“ Castle of *Amboise*; We constitute, erect, and ordain
“ an Order of Brotherhood, or loving Society, of a
“ certain Number of Knights, which it is our Will
“ shall be call’d, *The Order of the Lord St. Michael*
“ *the Archangel*, in and under the Form, Conditions,
“ Statutes, Ordinances and Articles hereafter set
“ down.” Then follow the Statutes, which being
in Number sixty one, are too long to be here
inserted. The Great Seal of the Order has the Fi-
gure of *St. Michael* engrav’d on it, in the same man-
ner as that which hangs at the Collar. The lesser
Seal is three Flower-de-luces, entour’d with the
Order. The Great Collar of the Order consists of
double Escalop Shells, fastned with round Points of
black Silk, and long Tags of Gold interwoven, af-
ter the manner of True Lovers Knots. At the End
of it hangs on the Breast an Oval of Gold, with a
small rising Hill curiously enamell’d on it, on which
stands *St. Michael* trampling the Dragon under his
Feet

Feet. The Motto, *Immensi Tremor Oceani*. King *Francis* the First, chang'd the black Points into double knotted Gold Twists. His Son, *Henry* the Second, ordain'd, that the Knights for the future, should wear Cloaks, or Mantles of Cloth of Silver, with the following Device embroider'd on them, viz. three Crescents of Silver, interwoven with Tropheys, Quivers, and *Turkish* Bows, *Semé*, and Canton'd with Tongues, and Flames of Fire. The Mantlet or Hood of Crimson Velvet, cover'd with the same Embroidery, and Order of St. *Michael*. The same *Henry* order'd, the Chancellor of the Order should wear a Cloak of White Velvet, and the Hood of Crimson Velvet. The Provost and Master of the Ceremonies, the Treasurer, Register, and King of Arms, white Satin Cloaks, and Hoods of crimson Satin, with a Chain of Gold, at the end whereof an Escalop of Gold hangs upon the Breast. This Order is not quite extinct, as some Writers would perswade us, but it is incorporated into that of the *Holy Ghost*, and therefore all the Knights of the *Holy Ghost* first receive the Order of St. *Michael*, before they are admitted into the other; and for that Reason their Arms are encompass'd by two Collars.

MIDDLE BASE is the middle Part of the Base, represented by the Letter *H.* in Plate I. Fig. 13.

MIDDLE CHIEF is the middle Part of the Chief, represented by the Letter *B.* in Plate I. Fig. 13.

MILRINE, a *Cross Milrine*, says *Sylvanus Morgan*, is a Cross having the four Ends clamped and turned again, as the *Milroin* itself is which carrieth the Millstone, and is perforated, as that is also, only the *Milroin* hath but two Limbs, whereas the *Cross Moline* hath four. This is what he says of it, calling it *Milrine* first and afterwards *Moline*, and yet

yet he speaks of the Cross *Moline* but just before, so that he decides nothing, yet in his Cut, he gives the true Difference, representing the *Moline* rounding off to Points at the Extremities, and the *Milvine*, as he calls it, clamped and turned again, but all with strait Lines. *Guillim* Names, but says no more of this *Milvine*, nor does the Dictionary to him, or any other I have met with, so that we must leave it as they have done; for the two Crosses it is certain differ in Shape, as may be seen by the Figures of them, but to which to fix the bearing of the Millstone, since such noted Authors in Heraldry have assign'd it to both, shall not here be determin'd.

MIRTLE or *Oval Garland* given to those that were victorious at the *Jolian Games*, instituted by the *Thebans* in Memory of their Hero *Jolaus*, near his Tomb, and therefore this was a mournful Garland. The *Romans* bestow'd the same Sort of Garland on their Generals, who had vanquish'd their Enemies without Bloodshed, or surpriz'd some important Place without striking Stroke, as also on those that had subdu'd Slaves, or Pyrates, not reckoned worthy of the *Roman Valour*, and consequently not to deserve a Triumph.

MI-PARTY, is a Word us'd by *French* Heralds, denoting that the Escutcheon is half Way down parted *per Pale*, and there cross'd by some other Partition.

MI-COUPPE', a Term among *French* Heralds, signifying that the Escutcheon is parted *per Fesse*, only half way across, where some other Partition meets it, and is express'd, and it must also be mention'd whether it be a *Dextre*, on the Right, or a *Sinistre*, on the Left that such Partition is.

MI-TRANCHE', is the *French* Term to denote, that the Escutcheon, is cut athwart but only half Way,

Way, Bendwise, that is, by Bend Dexter, for the Sinister is call'd *Mi-taillé*, which various Terms are to be carefully observ'd.

MI-TAILLE', us'd by the *French* to express, that the Escutcheon is cut only half way athwart by way of Bend Sinister, for if it be by way of Bend Dexter, it is then call'd *Mi-tranché*, as may be seen under that Word. See these four above, *Plate IV. Fig.*

MOLINE, a *Cross-moline*, is that which turns round both ways at all the Extremities, but not so wide, or sharp as that which is call'd *anchored*, as is observ'd under that Word. This Cross our *Heralds* say in *Latin* is call'd *Crux molendinaris*, but I observe in *Upton*, who gives it this Name, that tho' it opens and turns both Ways at the Extremities the Cut we have of it in him, has all the Points cut off, which makes it differ quite from that which it otherwise resembles, as has been said, *viz.* the *Cross-anchor'd*. The same *Upton* tells us; this Cross is call'd *Molendinaris*, because it bears the upper Grindstone in such manner that it declines either to the Right or to the Left; so denoting the giving to every one their due, without Fraud. This Cross ought to be born in Arms by Judges, and such as are plac'd over Jurisdictions; to the End that as the aforesaid Instrument directs the Grindstone, so the Judges may be put in Mind to do Right to all Persons. *Gibbon* calls it *Ferrum molendinarium in crucis modum dispositum*.

MONTANT is a Term us'd by *French* *Heralds* to express the same as we do by the Moon in her Increment, that is, in her Increase, when she always faces to the Right of the Escutcheon.

MONTESA (Knights of the Order of) in *Aragon*, instituted by King *James* the First of *Aragon*, Anno 1270, or thereabouts, endow'd with all the

the Lands of the *Templars*, before dissolv'd, lying in the Kingdom of *Valencia*, together with the Town and Castle of *Montesa*, made the Seat of their Order; whence it took the Name; subject at first to the Master of the Order of *Calatrava*, out of which extracted, and under the same Rule of *Cisteraux*. Afterwards by leave of Pope *Benedict*, or rather the Antipope of that Name, they quitted themselves of that Subjection, and in Token thereof chang'd the Habit of *Calatrava*, which before they us'd, to a Red Cross upon their Breasts; ever since the Badge of their Order.

MOON, tho' so bright to appearance, she is known to borrow all her Light from the Sun, being but as a Lookinglass that reflects the Light it receives. The Moon is the Hieroglyphick of the Church, for Divines comparing *JESUS CHRIST* to the Sun, do compare the Church to the Moon, as receiving all its Beauty and Splendor from him. She sometimes is the Emblem of Eternity, for that when most declin'd she renews again, and still grows young. As the Sun represents Solidity and Steadiness of Judgment, so the Moon is us'd to express Inconstancy and Lightness, because of its frequent Changes, for which Reason *Solomon* said, *Eccles. 27. That a Wise Man is constant as the Sun, but a Fool as changeable as the Moon.* No such Thing as a full Moon is to be found in Coat-Armour, but she is always born either Increasing or Decreasing. The Moon Increasing is the Symbol of Nobility, and Increase. According to her diverse Apparitions the Moon has her diverse Denominations in Heraldry, as her *Increment* in her Increase; her Complement when she is at full, tho' as has been said, we have no Instance of her being born at full, her *Decrement* in her Waning, and her Detriment in her Eclipse. *Increffant* is also the same

same as the Moon in her Increment, that is, in her Increase. The Colour of the Moon is mention'd in Blazon, either *Proper*, which is *Argent*, or else *Or*, or as she is born, but those two Metals represent her best, unless she be in her Detriment, and is then *Sable*, but I find no Instance of any such Bearing.

MORTAISE, or *Mortise*, as our Carpenters and Joyners call it, is in Blazon, a square Piece of Wood, with a square Hole through it, which is properly the Mortise, being to fasten another Piece into it.

MORT NE, is a Term *Colombiere* has, and apply'd to a Lyon, signifying born Dead, but is Rampant, and the Term he says implies, that he has neither Tongue nor Teeth. nor Claws, which he says is born by *Leon*, an ancient Baron in *Britany*, as also by *Pontecroix* an ancient and Noble Family in the same Province, to show that the bearing is not a mere Imagination, or Fancy. The Reason I suppose of calling it *Mort né*, or born dead, is because having neither Tongue, Teeth, nor Claws it is in dead State, having no Weapons to get, or tear its Prey, nor a Tongue to turn the Meat in his Mouth, which is a State of Death to a Beast of Prey. *Plate IV. Fig. 24.*

MOTTO, says the *Dictionary of Guillim's Display*, is an *Italian* Word, signifying *Verbum*, that is, the Word, or Saying, which Gentlemen carry in a Scrol under (generally and sometimes over) their Arms. *Cambden* renders it in *Latin* by *Inscriptio*. Some will have it *Epigraphe*; but there is nothing better than the two former, and *Dictum*. Of these Motto's, some allude to the Name of the Bearer, others to the Bearings, and some to neither; containing only some short Sentence, either Divine or Heroick, just as the Deviser was dispos'd.

Thus

Thus in the Dictionary, and in the Work itself as follows. Another Ornament there is externally annex'd to Coat-Armour, and that is the *Motto*, or Word, which is the Invention, or Conceit of the Bearer, succinctly and significantly contriv'd (for the most part) in three or four Words, which are set in some Scroll, or Compartment, placed usually at the foot of the Escutcheon; and as it holdeth the lowest Place, so it is the last in Blazoning. The *Motto* should express something intended in the Atchievement, tho' Use has now receiv'd whatsoever Fancy of the Deviser; and this *Motto* is of universal Use to all Gentry and Nobility of what Rank soever. The *French* Heralds observe, that the Use of *Mottoes* is extraordinary ancient, both sacred and profane History furnishing us with the Use of them. Our Ancestors made choice of these *Mottoes* to express their predominant Passions, either of Piety, Love, or War, or upon some Adventure befallen them; and those short Expressions having had some such Original, have been made Hereditary in many Families. Of these it may not be disagreeable to give some few Instances: The *Motto* of the Royal Family of *Bourbon* is, *Esperance*, Hope; of the Royal Family of *England*, *Dieu, & mon Droit*, God and my Right; of the most Noble Order of the Garter, *Honi soit qui mal y pense*; Shame be to him that Evil Thinks; of the Noble House of *Villars* in *France*, *Fortis fortunam superat*, a brave Man prevails over Fortune; of the Dukes of *Norfolk*, *Sola Virtus invicta*, only Virtue is invincible; of the Duke of *Beaufort*, *Mutare vel timere sperno*, I scorn to change or fear; (a noble Expression if truly observ'd); of the Duke of *Bedford*, *Che sarà sarà*, what will be, will be; of the Duke of *Devonshire*, *Cavendo tutus*, safe in being cautious, this is an Allusion to the Families Name of *Cavendish*; of the Duke of

Dover, *Forward*, (a good Word if made good use of); Duke of *Kingston*, *Pie répone te*, Rest in Piety, an allusion to the Name of *Pierepoint*; of the Earl of *Radnor*, *Quæ supra*, The Things that are above, this alludes to the three Stars in his Arms; of the Earl of *Scarborough*, *Murus æneus conscientia sana*, A good Conscience is a Wall of Brass, (excellently express'd, if as well observ'd); of the Earl of *Abington*, *Virtus Ariete fortior*, Virtue more prevalent than a Ram, alluding to the three Battering-Rams in the Arms; of the Earl of *Cholmondeley*, *Cassis tutissima Virtus*, Virtue is the safest Helmet, on account of two Helmets in the Coat; of *Fortescue* Lord *Clinton*, *Fortè scutum salus Ducum*, a Strong Shield the safety of Commanders, alluding to the Name of *Fortescue*. But enough of them, for they are all arbitrary, sometimes Families (as has been said) have them hereditary, and descending from one to another they seldom fit those that receiv'd them from their Forefathers; others also take them at Pleasure, to flatter their own Vanity, not to suit them to themselves, for in those Cases they might sometimes make unwelcome Discoveries.

MOUND, is a Corruption of the *French* Word *Monde*, or the *Latin*, *Mundus*, the World, which it represents, being a Globe, encircled, and having a Cross on the Top. It represents the Sovereign Majesty and Jurisdiction of Kings, and *Guillim's Display* tells us, that by the Roundness of the Mound, and the ensigning thereof with the Cross, is signify'd, that the Religion and Faith of *CHRIST* ought to be receiv'd, and religiously embrac'd throughout his Dominions, which high Duty is residing in his own Sovereign Power.

MOUSSUE, is a Term in *Colombiere*, as *Croix Moussue*, being a Cross rounded off at the Ends.
Plate IV. Fig. 26

A MULLET, which some are apt to take for a Star, in all likelihood is no other than the Rowel of a Spur, call'd *Molette* in *French*, and by them us'd in Armoury, as with us, with only this Difference, that they allow of a *Molette* of six Points, and so blazon it, whereas a *Mullet* among us can have but five Points, for if it have six Points, it is then of necessity to be a Star, whereas the *French* have Stars of five Points as well as *Molettes* of six. Hence I conclude that the *Mullet* is no other than the Rowel of a Spur, and therefore is, or ought to be, always pierc'd, which a Star cannot be; *Gibbon*, and *Mackenzey* are of this Opinion. Thus it is properly call'd in *Latin*, *Rotula calcaris*, that is, the Rowel of a Spur; *Mullets* are us'd in Arms either as Bearings, or as Differences of younger Families, and generally taken by the fourth Son, and his Descendents. *Plate IV. Fig. 27.*

MURAL-CROWN, or *Garland*, this was of Gold, being a Circle, and on it Battlements, like those of a Wall, given to him that first mounted the Breach, or any ways was the first that broke into an Enemy's Town, which Honour was due to the meanest Soldier as well as the greatest Commander, if he could prove he had been the first that enter'd the Place. On the Circle of this Coronet there were Lyons engrav'd, to express the undaunted Valour of the Bearer. *Plate IV. Fig. 28.*

MURREY. See *Sanguin*.

MUSICAL INSTRUMENTS are the Symbols of Concord, of the Love and Union between Man and Wife, between Masters and Servants, and between Sovereigns and their Subjects, who all according together make a sweet Harmony, which well maintain'd makes them all prosper, and when broken is the Ruin of them all. These Instruments also denote the Praise and Thanksgiving we owe

to God for the Benefits we receive, as appears by King *David's* playing on several Instruments. They are also the Symbols of Joy, of Health, and Prosperity, for which Reason the Daughters of *Sion* met *Saul* with variety of Instruments in their Hands, rejoycing for the Victory God had granted him over his Enemies the *Philistines*. As for those Instruments which belong to War and Hunting, they are the Hieroglyphicks of Courage, and Sprightlinefs. The Trumpet and the Drum chear up fainting Hearts, and animate the fearful, and the former of them is the Emblem of Fame, which is always represented sounding one. The Cornet and the Horn inspire the very Dogs and Horses with Eagerness to pursue their Game, and much more human Creatures who engage in those Sports. Various Sorts of these are us'd in Coat-Armour, as may be seen under their several Heads.

MUSIMON, is a Creature mention'd in *Gullim's Display*, where it is said to be a bigenerous Beast of unkindly Procreation, and ingender'd between a Goat and a Ram; like as the *Tityrus* is ingender'd between a Sheep and a Buck Goat, as *Upton* noteth. By whom this Creature is born I have not found, and therefore thus much may suffice concerning it.



N.

NAIANT, from the *Latin*, *Natare*, to swim. All Fishes that are born transverse, that is, across the Escutcheon, must in Blazon be term'd *Naiaut*; because that is their Posture in the Water when they swim. In *Latin* they may be call'd *Nantes*. The *French* use the same Term as we do, or rather, we had it of them. *Plate V. Fig. 1.*

NAISSANT is a Form of Blazon peculiar to all living Things that shall be found issuing out of the midst of some Ordinary, or common Charge, wherein it differs from *Issuant*, which denotes a living Creature arising out of the Bottom of any Ordinary or Charge. *Guillim* tells us, that Sir *Henry Eame*, Knight of the most Noble Order of the Garter, at the first Institution thereof, bore *Or*, out of the midst of a Fess *Sable*, a Demy Lyon Rampant naissant *Gules*, arm'd and langued *Azure*. *Plate V. Fig. 2.*

NAVAL CROWN, or *Garland*, was of Gold, adorn'd with the Heads and Sterns of Ships, or Gallies, as also Sails, &c. given to him that had first boarded an Enemy's Ship or Galley, and been by that means the occasion that the same was taken. *Plate V. Fig. 3.*

NEBULE, according to the *French*, or *Nebuly*, as some *English* frame the Word to our Language, is cloudy, that is, representing Clouds, which is the genuin Signification of the *French* Word. Some

thors have call'd it in *Latin*, *Nebulatum*, which is not approv'd of by others, because *Nebula* signifies a Mist rather than a Cloud, and therefore they use *Nubilum*, cloudy, from *Nubes*, a Cloud: And Mr. *Gibbon* calls it *Nubilatum*, which seems to be the properest. *Plate V. Fig. 4.*

NISLEE', the Dictionary to *Guillim* writes this *Nyllée*, and says of it thus, *La Croix nyllée*. This *Peacham*, from *Bara*, tells us, is like unto the Cross *cercelée*, but something narrower, and never pierced, but Mr. *Gibbon* thinks it ought to be always pierced, as deriv'd from *anille*, a Milrind, and being nothing but a slender Cross *Moline*; and thus accordingly *Monf. Baron* blazons the Arms of *Joules*, which is such a Cross (though not engrav'd so narrow or slender,) viz. *D'Or a la Croix anillée de Sable*, that is, *Or, a Cross Moline Sable*. And it is my Opinion they are one, not two Sorts of Crosses, but drawn sometimes broad, sometimes slender; either through the Ignorance, or Caprice of the Engraver. *Baron's* Draught is in the Margin. So that Author, and the Draught he gives is exactly the same with the Cross *Moline*, but *Colombiere* gives us sufficient Reason to dissent from him and to be convinc'd that this is a different Cross, his Words are these, *D'Or a la Croix de Sable nislée & ancrée*, being as much as to say, *anibilee*, that is, annihilated, or so small and slender, that it seems to be reduc'd to Nothing. According to this Description, that ingenious Gentleman gives us the Draught of this Cross, and seems to be in the Right. *Plate V. Fig. 5.*

NOBILITY was originally inherent to Virtue, which ennobled the Person that possess'd it, whatsoever the Stock might be from which he was descended, so that every Man's own good and virtuous Actions made him conspicuous, not the Performances of his Forefathers, which was a real and solid

Nobility

Nobility, as peculiar to the Person that deserv'd, and not convey'd by him to an ignominious Son or Grandson, as is usual in our Days, when many glory in being descended from Ancestors, who would disdain to own them, if they were now living. But as all Things in this World are subject to Vicissitude, Nobility, which, as has been said, was in its Original only Personal, is now become hereditary, and transmitted from Father to Son, which is practis'd in all Nations. This Nobility is by Civilians defin'd, *An illustrious Descent, and Conspicuousness of Ancestors*, with a Succession of Arms, conferr'd on some one, (and by him to his Family) by the Prince, by the Law, or by Custom, as a Reward of the good and virtuous Actions of him that perform'd them. For as the Dishonour of Crimes committed by any Person redounds to his Descendants, so the Reputation of the glorious Actions of Ancestors descends to their Posterity, who ought in reality to endeavour to outdo those who have so caus'd them to be respected by others. This Sort of Nobility has its first Rise in the Person that merited, and so is reputed to increase and advance the farther it goes on in the Course of Succession from the first Founder. Warlike Exploits, and Literature have been the proper and just Methods, for raising of Men above the common Sort, and above the Degree they were themselves born in. But latter Ages have produc'd too many Instances of Persons most abject and sordid, in all other respects, advanc'd to those Degrees which the Nobility consists of, for their great Wealth, and that very often acquir'd by the most base Practices. Nor is that all, illustrious Titles have been conferr'd only for serving great Men in such scandalous Employments as are liable to severe Punishments in the meaner Sort. But to proceed in the Nature of true

Nobility, the learned say there are three Sorts of it, which are Divine, Worldly and Moral. The Divine has respect to the Original of the Soul, which comes from Heaven; the Worldly regards Blood, and a Genealogy of many Ancestors; and the Moral refers only to Virtue, which is to gain us Esteem. The Divine depends on the Power of God, the Human on the good Fortune of our Birth, and the third on our own free Will. Did we duly consider the great Consequence of the first of them, we should less value the second, and render ourselves more capable of the third. In short, Nobility being the greatest Reward assign'd to Virtue, well deserves to be esteem'd among the chiefest of Worldly Things, and those who have it not ought to use their utmost Endeavours to attain it. As for those who are so fortunate as to be descended from illustrious Families, it is their Duty to strive to add to the Glory of their Ancestors, by performing Noble Actions, and surpassing them, if possible, in Virtue, and Renown. In this Description I have chiefly follow'd *Columbiere*. *Glover* gives us much the same Account, only he runs it out to a much greater Length, and deduces Nobility from the Beginning of the World in the first Patriarchs, from them among the *Jews*, then he passes to the *Greeks* and so to the *Romans*, and, like the other, assigns three Sorts of Nobility, Heavenly, or Theological, Philosophical and Political, being the same as above spoken of; but the Political he divides into Native and Dative. Nobility Native passes from the Father to the Son, who becomes Noble because his Father was so; the Dative is acquir'd by some such means as have been mention'd above.

NOMBRIL POINT is the next below the Fess Point, or the very Center of the Escutcheon, supposing the same to be equally divided into two equal

qual Parts below the *Fests*, for then the first of those is the *Nombri*, and the lowest the Base. Represented by the Letter *F.* in *Plate I. Fig. 13.*

NOVA SCOTIA (Knights of the Order of) in *Scotland*, instituted by King *James*, the First of *England*, and the Sixth of *Scotland*, for the Planting of that Country by *Scotish* Colonies, in Imitation of the Baronets in *England*, for the Conquest and Planting of the Province of *Ulster* in *Ireland*; and hereditary as well as the other; so that tho' a Degree of Honour, it is not properly an Order of Knighthood. Their Distinctive Mark was a Ribbon of Orange Tawny.

NOWED, is knotted, from the *Latin Nodatus*; and denotes some Intricacy in the way of knotting, it is applicable to such Tails of Creatures as are very long, and sometimes represented in Coat-Armour, as if ty'd up in a Knot.



O.

OAK, this Tree is said to be the Emblem of Virtue and Strength, for which Reason the *Romans* made their Civic Crowns or Garlands of it, which were bestow'd on such as had sav'd the Life of a Citizen. It also represents Constancy and a long Life, as being steady and living longer than most other Trees, and therefore the Scepters of Kings were anciently made of its Wood, as was *Hercules's* Club, being the Representation of Martial Virtue and of unconquerable Fame. The Family
of

of *Wood* bears, Or, on a Mount in Base an Oak acorned *Proper*.

OBSIDIONAL CROWN, or *Garland*, was made of Grass, and given to him that had held out a Siege, or caus'd it to be rais'd, repulsing the Enemy, and delivering the Place. So *Fabius Maximus* had no greater a Reward than this Crown for having deliver'd the City of *Rome* from *Hanibal*, after the unfortunate Battle of *Cannæ*. Plate V. Fig. 6.

OGRESSES. See Pellets.

OLIVE GARLAND was given among the *Greeks* to those who came off Victorious at the *Olympick* Games, kept in Honour of *Jupiter*, at the Foot of Mount *Olympus*; but tho' highly valu'd among those People, this, and others like it, were only a Reward for Running, Wrestling, or such like Exercises, and therefore nothing to compare to the Martial Rewards among the *Romans*, who also gave this Crown to those who had by their Wisdom reconcil'd two Enemies.

OLIVE-TREE is the Symbol of Peace, Concord, Obedience, and Meekness, for which Reason *Virgil* represented *Numa Pompilius* with an Olive-Branch in his Hand, to denote his Peaceable Reign. Tho' this be not a Tree of *English* Growth, the Family of *Roundel* of *Hutton Wansley* in *Yorkshire* bears Or a Fess Gules, between three Olive Branches *Proper*.

OMBRE DE CROIX, says *Colombiere*, which is to be represented of the Colour of Smoke, so as to see through it. Being, as the Name expresses it, only the Shadow of a Cross; but he Names not any that bears it.

OMBRE DE SOLEIL, a Shadow of the Sun, is when the Sun is born in Armoury, so that the Eyes, Nose and Mouth, which are represented at other Times, do not appear, but there is a thin Colouring, that the Field can appear through it. Plate V. Fig. 7.

ON

ONDEE'. See Wavy.

ONGLE' is us'd in *French* to express the Talons or Claws of Bird or Beast, when different in Colour from the Body; but *Colombiere* says it is more for Beasts than Fowls.

OR, the *French* Word signifying Gold, by which we also express that Metal in Heraldry, and often represented by the Yellow Colour. In Engraving it is known by small Pricks or Points all over the Field or Bearing, and is denoted by the Letter O. In *Latin* it is called *Aurum*, and in *Spanish*, *Oro*. According to *Guillim*, the bright Yellow of Gold is compounded of much White and a little Red, as two Parts of White and one of Red; and such, says he, is the Worthiness of this Colour, which resembles Gold, that (as *Christine de Pué* holdeth) none ought to bear the same in Arms, but Emperors and Kings, and such as be of the Blood Royal, tho indeed it be in use more common. And as this Metal exceedeth all others in Value, Purity and Fineness, so ought the Bearer (as much as in him lies) endeavour to surpass all others in Prowess and Virtue. Of itself, says *Sylvanus Morgan*, it betokeneth Wisdom, Riches, and Elevation of Mind; with Red, to spend his Blood for the Riches and Welfare of his Country; with Azure, to be worthy of Matters of Trust and Treasure, to keep it for himself and others; with Sable, most Rich and Constant in every Thing, with an amorous Mind; with Vert, most joyful with the Riches of the World, and most glittering and splendid in Youth. *Colombiere* proceeds farther and says, *Or* in Armoury signifies Christian and Spiritual Virtues, Faith, Justice, Temperance, Charity, Meekness, Clemency and Humility; of worldly Virtues and Qualities, it denotes Nobility, Riches, Generosity, Splendor, Love, Chivalry, Purity, Cleanness, Constancy, Solidity, Gravity, Joy, Prosperity, and
long

long Life : Of Precious Stones it represents the Carbuncle, and according to some, the Topaz : Of the Planets, the Sun : Of the Elements, the Fire : Of human Constitutions, the Sanguin : Of the Days of the Week, *Sunday* : Of the Months of the Year, *July* and *August* : Of the Trees, the Cypress, and some say the Laurel : Of Flowers, the *Heliotropium* : Of Fowls, the Cock, and Bird of Paradise : Of Beasts, the Lion : And of Fishes, the Dolphin. Gold is Cordial, helps Digestion, comforts the Stomach, cherishes the Heart, and expels ill Humours, and especially Melancholy. In short, Gold may be said to have more Power than any other Thing, and to surpass all Simples in Virtue, and be above all Minerals, exceeding all the Arts of Magick, as being able to shake the Loyalty or Fidelity of those who have been truly thought Virtuous. Those who bear *Or* in their Arms are most oblig'd to defend their Prince's Honour, Dominions and Pretensions, and so to fight for them and their Country to the last Drop of their Blood, which often gives a glorious Colour to their Arms, that will last as long as the World. We find in *Spelman's Aspilologia*, that the most ancient Shields of the *Greeks* were adorn'd with Gold ; and that for the Gold they us'd *Alexander* the Great's Soldiers were call'd *Chrysoaspides*. The *Romans* set up a Gold Shield for *Claudius Augustus*, because he remov'd the most valiant Nation of the *Goths* from the Frontiers of the Empire. To what has been said above of the Significations of this Metal in Composition with Colours, *Leigh* adds, that with *Purple* it denotes, a Friend to his Enemy ; with *Tenne*, Patient in Trouble ; with *Sanguin*, Trusteth and soon Deceiv'd. Much more is said by the same Author in commendation of this Metal in Armoury ; but as he is apt to be ever redundant in Words, we shall not dwell longer upon him. *Plate V. Fig. 8.*

ORDINARIES, of these take the following Account from *Colombiere*. The Chief, the Pale, the Bend, the Fesse, the Bar, the Cross, the Saltier, the Cheveron, the Bordure, and the Orle, are the ten *Ordinaries*, which the ancient Herald's have call'd Honourable, for several Reasons. *First*, Because they have been us'd ever since Armoury has been practis'd, immediately after the Partitions. *Secondly*, For that being plac'd all together on the Escutcheon, which represents Man's Body, they cover it entirely, and seem to put off and bear the most fatal Strokes that come from an Enemy's Hand; and furthermore, by reason that they denote the Ornaments that are most necessary for noble and generous Gentlemen, therefore the ancient Kings and Herald's of Arms have given them that Name. The Chief represents the Helmet, the Wreath, the Chaplet, or Crown that covers the Head of those who have merited such Honour. The *Pale* represents his Lance or Spear; the *Bend* and *Bar* his Belt; the *Fesse* his Scarfe; the *Cross* and *Saltier* his Sword; the *Cheveron* his Boots and Spurs; and the *Bordure* and *Orle* represent his Coat of Mail. Some also have been of Opinion, that these Ordinaries have been call'd Honourable, because formerly, when Battles and Ingagements were over, the King and Herald's of Arms, according to their Custom, presented to the King, or the General of the Army, that Person among all the Combatants, who had most signaliz'd himself against the Enemy, who by his Strength and Valour had contributed most towards gaining the Victory; after which, the King or the General, as a Reward for his Valour, ennobled, and immediately gave him Coat-Armour consisting of some of these Ordinaries; or if he was a Gentleman before, he alter'd his Arms, or added some one of these Ordinaries to those he had before,

to

to increase the Marks of his Renown, and add to the good fortune of his Birth a new Demonstration, and personal Character of his Virtue, which was very often granted upon the Spot, with the Blood that issu'd from his Wounds; for formerly, the true Tokens of Nobility were, as *Marius* said, the Scars of Wounds receiv'd in the Wars: and *Sertorius* look'd upon them as more honourable than the Crowns and other Military Rewards, because a Man always carries them about him, without ever leaving them at home. If the Gentleman was wounded on the Head, they gave him a Chief; if in the Legs he had a Cheveron; and if his Sword and Armour was discolour'd with the Blood of Enemies, they gave him a Cross or Bordure; and thus they, after a mysterious manner, erected him an honourable Memorial of what he had done for his King, or Country. Some Persons well vers'd in the Art of Blazon, and particularly the late *Sieur de S. Moris*, a Gentleman of *Mascon*, who was extraordinary skillful in it, have attempted to increase the Number of Honourable Ordinaries to twenty, adding to those above mention'd, the plain *Quarter*, the *Giron*, the *Escutcheon*, the *Cappe dexter* and *sinister*, *enmenché dexter* and *sinister*, *chausse dexter* and *sinister*, and the *Point*. But this being a new Conceit, without any Authority to support it, and the Figures rarely us'd, I shall not insist upon them, but leave it to the Reader to use them at his Pleasure. These Honourable Ordinaries in *French* are call'd *Pieces honorables*.

ORANGES, need no Explanation, but in Blazon this Name is given to all Roundles that are *Tenne* or *Tawney*, which the *French* call *Torteaux* as well as all other Roundles, only expressing the Colour they are of.

ORLE, of which the *Display* speaks thus: The next in Rank of this Kind is the *Orle*, which is an Ordinary compos'd of a threetold Line, duplicated, admitting a transparency of the Field, throughout the Innermost *Area*, or Space therein inclos'd. Thus hath the Form of an Inescutcheon, but hath not the solid Substance thereof, being evermore voided. It is needless with the *Display* to derive this Word from the *French*, *Oreiller*, a Pillow, which it no way resembles; or with *Mackenzey*, from the *Latin*, *Orula*, a Border; since as the Dictionary truly observes *Orle*, in vulgar *French*, signifies a Selvidge, or Welt, so that to fetch it farther off is needless. In short, the *Orle*, is no other than a *Bordure*, within the Shield, at some Distance from the Edges thereof. Several in *Latin* have given it the Name of *Orula*, which does not well express it, forsamuch as *Orula* is the Diminutive of *Ora*, which signifies the Edge, or utmost Border of a Thing, whereas the *Orle* is within it. *Uredus* and *Cambden* have *Limbus*, *Upton*, *Tractus*; and Mr. *Gibbon*, is for saying *Limbus a latere scuti disjunctus*, to shew that it does not touch the Extremities of the Shield. Plate V. Fig. 9.

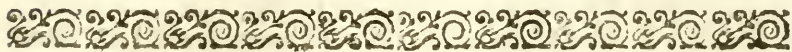
IN ORLE, that is, when Things are plac'd within the Escutcheon all about it, in the Nature of an Orle, near the Edges, and leaving the Field vacant in the Middle, which *Chiffletius* and *Gibbon* both express *ad oram posita*. Plate V. Fig. 10.

OUR LADY (Knights of the Order of) see *Thistle*.

OWLS are frequently born in Coat-Armour, tho' generally look'd upon as Birds of ill presage. The Heathens dedicated the Owl to *Minerva*, and the *Athenians* took it for their Ensign, because that Goddess was their Protectress, as also because there were very many such Birds in that Province. It is the

the Emblem of Prudence and Wisdom. *Ermine* on a Canton *Gules* an Owl *Or*, born by the Name of *Fowler* of *St. Thomas* in *Staffordshire*. The Emperor of the *Tartars* also bears *Or*, an Owl *Sable*.

The OXE is one of the most serviceable Creatures to Man, as being of great Use for the Plow, whilst living, and excellent Food when kill'd. God himself seems to have valu'd the Oxe, it being reckned one of the most agreeable Sacrifices that were offer'd to him among the *Jews*. The *Egyptians* were so fond of this Animal, as to make it one of their Gods by the Name of *Apis*, whom they Worshipped under the Shape of an Oxe. This Beast is so tractable that tho' it surpasses most others in Strength, yet it quietly submits its Neck to the Yoak, and is led to Labour without any Difficulty, and therefore it is the Emblem of Strength subdu'd, and brought under, for which Reason it is in Armoury a proper Bearing for those who have laid the Yoak upon the Necks of Fierce Nations; and as the Oxe also represents till'd Land, and Pasture, it may be inferr'd, that some of those who took it for their Arms, did it to denote that they were Lords of Corn Fields, and Meadow. Under this Head may be compriz'd Bulls and Cows, the Species being the same, the only difference between the two first is the Castration, and between the first and the last the Sex. There does not occur any Instance in *England* at present of this bearing, but in *Spain* the great House of *Borgia*, famous for having afforded Pope *Alexander* the Sixth, and the infamous *Cesar Borgia*, whose Arms are *Or*, an Oxe *Gules* passant on a Tuft of Earth *Vert*. The Family of *Lopes* also in *Spain*, bears *Azure*, an Oxe couchant *Or*. In *France* there are likewise many Families of Note that bear the Oxe, or Parts of it, as also Bulls and Cows.



P.

A PALE, in *French* call'd *Pal*, is the honourable Ordinary, which stands perpendicularly upright in the Escutcheon, and divides it lengthways from the Top to the Bottom. It is call'd *Pal*, or according to us a Pale, because it is like the Palisades us'd about Fortifications, and formerly us'd for enclosing of Camps; for which Reason every Soldier was oblig'd to carry one and to fix it according as the Lines were drawn for the Security of the Camp. It is one of the ten honourable Ordinaries and should contain a third Part of the Shield. The small *Pale* is in *English* call'd a *Pallet*, and in *French*, *Vergette*. *Pales* are often charg'd with some Bearing, and there are of them of various Sorts, as *Wavy*, *Crenelle*, *Faillis*, *Indented*, *Ingrail'd*, *Invested*, and with most of the other Distinctions usual in Ordinaries. *Upton*, *Chiffletius*, and most others in *Latin*, call it *Palus*. *Uredus* uses also the Name of *Vacerra*. Plate V. Fig. 11.

IN PALE, signifies Things born one above another in the Nature of a *Pale*, which *Upton* and others in *Latin* call *Palata*; but *Gibbon* would rather have it said in *pahum collocata*, or *palari ordine disposita*.

PALY, in *French* call'd *Palé*, or *Vergetté*, is when the Shield is divided into four or more equal Parts, by Perpendicular Lines falling from the Top to the

Bottom of it. Many *Latin* Writers call this *Scutum Palatum*, and *Baron* has *Palis Exaratus*; but *Mr. Gibbon* is rather for *Palus sextuplex*, or *sex Palos*, and so of other Numbers. *Plate V. Fig. 12.*

PARTY PER PALE is a Field divided by one single Line through the Middle from the Top to the Bottom, which is the Nature of a *Pale*. This the *French* express by only the Word *Party* without any Addition, for as much as among them it cannot be apply'd to any other Sort of Partition. *Chiffletius* in *Latin* has, *abs summo bipartitum*, and so has *Uredus*; but the latter also uses *ad perpendiculum bipartitum*; and the Book of *St. Alban's*, *Partitum secundum Longum*. *Plate V. Fig. 13.*

PALY BENDY, is when the Escutcheon is divided by Lines perpendicular, which is *Paly*, and then again by others Diagonal athwart the Shield from the Dexter Side to the Sinister, which is called *Bendy*.

A PALLET, is nothing but a small *Pale*, consisting of the one half of it in Breadth, and therefore there are sometimes several of them upon one Shield. The *French* call it *Vergetté*, and when there are more than one, they say *Vergetté* of so many Pieces. The *Latin* Writers give it the Name of *Palus Minutus*.

PALISSE', is like a Range of Palissades before a Fortification, and so represented on a Fesse, rising up a considerable length, and pointed at the Top, with the Field appearing between them. *Plate V. Fig. 21.*

PALL, is a *Cross Pall*, is the Archiepiscopal Ornament sent from *Rome* to *Metropolitans*, made of the Wool of White Lambs, which is doubtless the true Original of this Bearing. The greatest Men are subject to Mistakes, either wilful or accidental, as plainly appears in the following Account of a
Pall

Pall, given by the learned *Mackenzey*. This, says, he is call'd a Shake-Fork with us, and should not touch the Corners of the Escutcheon, it is born by *Cunningham* Earl of *Glencairn*. It relates to something about His Majesty's Stables, this being an Instrument whereby Hay is thrown up to Horses; and some, adds he, think it was given to that Family, as one of them might be Master of the Horse to one of our Kings. It is strange how so discreet a Person could pen down so extravagant a Notion, the Pall being so well known to be the Archiepiscopal Ornament, which he brings down to a Dung-fork, without the least Resemblance. *Plate V. Fig. 14.*

PALM-TREE is the Hieroglyphick of Victory, being said still to rise the higher the greater Weight it bears. It is also the Emblem of Justice, because it produces all its Fruit proportionable to its Leaves, and the Wood of it is least subject to Corruption; and by reason that it never loses its Leaves, some will have it to represent Men constant, virtuous, and incorruptible. As *England* is a stranger to these Trees, they are not here us'd in Armoury.

PALM is the Term to signify the broad Part of the Buck's Horn at the Top.

PANTHER is a Beast said to represent Falshood, Swiftnefs, and Inconstancy, having the Fierceness of all other Creatures put together, as the Name implies. The Scent of its Skin is also said to attract all other Beasts, but that they are frightened at the Sight of it, as having a Countenance fierce and sparkling with Fury, and therefore to draw Beasts the nearer she covers it with her two fore Paws, and then easily seizes them. These are the Things reported of it, the certainty whereof we are not to answer for. It is sufficient that this Creature is born in Arms, tho' not so frequently met with as Lyons and Leopards.

PAPAL-CROWN is like a deep Cap, or Mitre, of Cloth of Gold, encompass'd with three Coronets or Circles of Gold, adorn'd with Flowers, and all embellish'd with precious Stones, and on the Top the Globe, and on it the Cross. *Plate V. Fig. 15.*

PARTIE, or *Party*, signifies in *French* divided, but their Heralds use it only to denote what we call *Party*, or *Parted per Pale* and therefore the *French* in Blazon use the Word absolutely without any Addition, because in their Nation understood in no other Sense. It is not so with us, for we apply this Term to all Partitions of the Shield, always expressing the manner, as *Party*, or *Parted per Cross*, *per Chief*, *per Pale*, *per Fess*, *per Bend dexter*, *per Bend sinister*, *per Chevron*, &c. now in regard that these Partitions are of such use in Blazon, we will here give an account of them from *Colombiere* : It is to be believ'd, says he, that the first who took up Weapons against their Neighbours made use of defensive, as well as offensive Arms, and that there were consequently Shields as well as Clubs, or Staves. But when Men had fetch'd Iron and Steel out of the Bowels of the Earth, and learnt to make Swords and Battle-axes, Javelins, Halberts, and other sorts of mortal Instruments, there was then no approaching one another without Armour, Bucklers, Shields, and Targets, these they bore on their Left Arms to guard their Bodies, whilst with the Weapons in the Right they endeavour'd to destroy their Enemies. Thus after Engagements their Shields appear'd all flash'd, cut, and batter'd with the Strokes they had receiv'd on them, and those who had been in the hottest of the Action, were known by the many Cuts and Bruises that appear'd on their Shields, as evident Proofs of their Courage and Resolution, which had carry'd them into the greatest Danger. These Tokens gaining them Esteem and Reputation among

among other People, they endeavour'd to preserve them, and in order to perpetuate, they caus'd them to be painted on their Shields just as they had brought them out of the Battle, and thus transmitted them to their Posterity; and thus they began to become Arms and Marks of Honour to the future Family. Now, to the end that there might be some Method observ'd in this Case, and that the use of such honourable Tokens might not be abus'd, every one taking them up according to his own Fancy, the Rulers of Nations and Generals of Armies, commission'd certain old Knights, whose Valour, Worth, and Wisdom were universally known, for them to grant such Marks and Tokens to those they thought worthy of them; and in order that they might proceed therein the more regularly, they gave Names to those Cuts answerable to the nature of them, appointing four chief and principal Sorts from which all the others proceed; which Sorts are *Parti* (in *English*, *Party per Pale*), *Coupee* (in *English*, *Party per Fesse*), *Tranche* (in *English*, *Party per Bend dexter*, and *Taille* (in *English*, *Party per Bend sinister*). *Per Pale* is when the Shield had receiv'd a Cut downright or perpendicular in the middle, from top to bottom. *Per Fesse*, when the Cut had been across the middle of the Shield from Side to Side. *Per Bend dexter*, when the Cut fell upon the upper Corner of the Shield on the Right-hand, and descended athwart to the opposite lower Corner. And, *Per Bend sinister*, when the Cut had been on the Left upper Corner and came athwart to the opposite lower Corner. These sorts of Cuts which had fallen on their Shields in Combats, they caused afterwards to be painted on them. The *Germans*, and particularly the *Swiss*, have preserv'd these Arms above other Nations, which have thought to embellish them by the addition of several Figures either

of Things animate or inanimate, which Things are indeed an Ornament, but do not render them more Honourable than the bare Partitions. From these four Partitions have proceeded so many other, of such various and extravagant Forms, that unless a Man be extraordinary well vers'd in the Art of Blazon he must study long before he can make them out; and therefore those who desire to be knowing in this Science must learn this particular Part thoroughly before they proceed any farther. Thus *Colombiere*. *Upton*, speaking of these Partitions, calls *Party per Pale*, *Arma partita in longitudine*, or *secundum longum*, that is, Parted in Length; and then proceeds to mention all the several Sorts, as *Indented*, *Ingrail'd*, &c. which need not be spoken of here. *Party per Fesse* he terms, *Arma partita ex transverso*, that is, Parted across. *Spelman* in his *Aspilogia* says thus, The present Divisions of Escutheons were unknown in the Reign of the Emperor *Theodosius*; and brought up in the Time of *Charlemagne*, or later; little us'd among the *English* in the Days of King *Henry* the Second; but more frequently under King *Edward* the Third. The erect or upright Section is call'd *Palaris* from its Resemblance; and two Coats are often entire on the Sides, the Husbands on the Right and the Wife's on the Left. The Section across being in the place of the Belt, is call'd *Baltica*, in *French*, *per Fesse*, cuts the Escutcheon from Side to Side at Right Angles. The oblique Section call'd *Diagonal*, falling from either of the upper Angles to the other opposite to it, call'd in *French*, *per Bend*, may be either from the Right or Left. He next proceeds to describe all other Partitions, which would be too long to be here mention'd, as they are all spoken of under their particular Heads.

PARTIE, according to the *French* Heralds, is what we call *Party per Pale*, and us'd in all Partitions descending perpendicularly from the Top to the Bottom of the Shield. *English* Heralds use the Word in all sorts of Divisions, distinguishing them by the additional Words, as *Party per Pale*, *Party per Chevron*, and so of any other. *Baron* in *Latin* renders it *Partitus*, and sometimes in *Palum*, or *Perpendiculariter dissectus*, which is better, as denoting the manner of the Partition. See Partitions.

PARTITIONS, or *Compartiments*, as the *French* call them, as also *Quarterings* of the Escutcheon, according to the Number of Coats that are to be on it, are the several Divisions made in it, when the Arms of several Families are born altogether by one, either on Account of Intermarriages, or otherwise. Of this Sort of *Partitions* *Colombiere* reckons up twelve. The first call'd by the *French* only *Party*, but by the *English* Heralds *Party per Pale*; dividing the Escutcheon, from Top to Bottom; 2. *Party per Fess*, in *French*, *Coupé*, dividing the Escutcheon from Side to Side; 3. *Party per Cross*, in *French*, *Party & Coupé*, dividing it into four Parts; 4. *Party of six Pieces*, in *French*, *party d'un & coupe de Deux*, is when it is divided into six Parts; 5. *Party of eight*, in *French*, *party de trois & coupé d'un*, is when divided into eight; 6. *Party of ten*, in *French*, *Party de quatre & coupé d'un*, is when divided into ten; 7. *Party of twelve*, in *French*, *party de trois & coupe de deux*, is when divided into twelve; 8. *Party of sixteen*, in *French*, *party de trois & coupé d'autres trois*, or *Ecartelle & Contrescartellé*, is when divided into sixteen; 9. *Party of twenty*, in *French*, *party de quatre & coupe de trois*, is when divided into twenty; 10. *Party of thirty two*, in *French*, *party de sept & coupe de trois*, is when divided into thirty two Parts. These are the several Divisions

as assign'd by *Colombiere*, who is the most exact in them. *Sylvanus Morgan* mentions the Divisions after another manner; viz. 1. *Party per Cross*; 2. *per Chief*; 3. *per Pale*; 4. *per Pale Inclave*; 5. *per Bend Dexter*; 6. *per Bend Sinister*; 7. *per Cheveron*; 8. *Barry bendy of eight Pieces*; 9. *Paleways of six Pieces*; 10. *Barry of six Pieces*; 11. *Barry of eight Pieces*; 12. *Bendy of six*; 13. *Checky*; 14. *Fusilly, or Lozengy*; 15. *Paly Bendy, or Bendy Lozengy*; 16. *Barry Bendy, Lozengy, or Bendy Lozengy*; 17. *Gyronny*; 18. *Barry Lozengy counterchanged*; 19. *Waved of six Pieces*; 20. *Barry Nebule of six Pieces*. Of all which see more in particular under the several Terms they are express'd by. Yet neither of these Authors mentions all the Ways of parting Escutchcons in these their Summaries, tho' they take Notice of them in other Parts of their Works, for there is *party per Saltier*, *party per Pile in point*, and others that shall also be describ'd under their several Denominations. These Partitions are us'd, as has been said, for the bearing of so many Coats; and *Colombiere* tells us, that thirty two is the greatest Number us'd in *France*; but that the *English* and *Germans*, sometimes extend to forty, as a Testimony of the Truth whereof, he says, he saw the Escutcheon of the Earl of *Leicester*, Embassador extraordinary in *France*, in the Years 1639 and 1640, divided into that Number of forty; and some he affirms do go on to sixty four several Coats; but that such a Multitude rather make a Confusion, than adds any Beauty to the Escutcheon, where such great Variety is represented. Sir *William Dugdale*, in his ancient Usage in Bearing of Arms, is of the same Opinion, and much blames the quartering of many Marks in one Coat, Shield, or Banner; because those Marks being design'd for Commanders to lead and be known by, they ought to be apparent, plain and easy to be

be discern'd, so that the Quartering of many together hinders the Use for which they were design'd; because no Man can distinguish them at any Distance, and ignorant Persons can make little of them near at hand; and to confirm his Assertion, he produces Instances of fatal Mistakes that have hapned by Mistakes in not plainly discerning the Coat-Armour.

PASME' is the *French* Term to express an Eagle grown so old, that she is as it were become senseless, having almost lost her Sight, and the Beak grown so thick and crooked, that having lost the Use of it to eat or prey, she starves for Hunger, which those who pretend to pry into the Nature of all Creatures tell us is a Death very frequent among Eagles. The Term may be apply'd to other Birds of Prey.

PASSANT, is a Lyon, or any other Creature passing or walking along leisurely, which *Chiffletius* and *Uredus* in *Latin* call *Gradiens* & *incedens*, as do both *Baron* and *Gibbon*. Very many Families have Lyons Passant in their Arms, and among them that of *North* bears, *Azure*, a Lyon passant between three Flowers-de-lis *Argent*. Plate V. Fig. 16.

PASSION, or *Cross of the Passion*, so call'd, because in Shape like that on which our Saviour is thought to have suffer'd, that is, not crossed in the Middle but somewhat below the Top, with Arms short in proportion to the Length of the Shaft. *Le Trophée d'Armes* calls this Cross, *Croix haute*; for which Reason *Gibbon* thinks it may be properly call'd in *Latin*, *Crux longa*, or *Crux alta*. Plate V. Fig. 17.

PATTEE, or *Pattee*, is proper to a Cross, which is small in the Center, and so goes on widening to the Ends, which are very broad, call'd in *Latin*, *Crux patula ad Scapos*, or *Patens*, from which last Word

Word the *English* and *French* Word is certainly deriv'd, by reason of its spreading. *Plate V. Fig. 18.*

PATERNOSTREE, a *Cross Paternostre*, is that which is made of Beads, and therefore is to be so shadow'd in drawing as to represent them; because if not distinguish'd to show the solid round, they may be mistaken for those that are flat, which are call'd Crosses of Bezants, or of other such Rounds. *Plate V. Fig. 19.*

PATONCE, a *Cross Patonce*, is flory at the Ends, and differs from that which is so call'd, for so much as the latter does circumflex, and turn down like a Flower-de-Lis, this does extend and stretch to a certain *Patee* form, as explain'd by *Sylvanus Morgan*. *Colombiere* in *French* calls it *enhendée*.

PATRIARCHAL, a *Cross Patriarchal*, is so call'd, because the Shaft is twice cross'd, the lower Arms being longer and the upper shorter, such a Cross belonging to Patriarchs, as the tripple Cross is us'd by the Pope. Some *French* Heralds call it by that same Name, and others stile it *Croix de Loreine*, or the Cross of *Lerrain*, because born by those Dukes. Mr. *Gibbon* in *Latin* calls it *Crucem Partriarchalem*, or *Crucem dupliem*, i. e. *duabus transversis constantem trabibus*; but he omits to say, that the one is shorter than the other. *Plate V. Fig. 20.*

PATTES are the Paws of any Beast.

PAVILLION is in the Nature of a Tent, or a real Tent, a Word borrow'd from the *French*, but the Pavillions as we generally represent them are round at the Top, and sometimes born in Coat-Armour; as we see in the Company of *Merchant Taylors* of *London*, whose Arms are *Argent*, a Tent Royal between two Parliament Robes, *Gules*, lin'd *Ermin*, on a Chief *Azure*, a Lyon passant Gardant Or. The Noblest instance of a Pavillion is about the Arms of *France*, which alone are represented in that

that manner under a Pavillion that covers the Royal Crown, and itself again crown'd. The *French* Heralds say none but Emperors, and sovereign Monarchs, who depend on none but God, may use this Pavillion entire and in all its Parts; but those who are Elective, or have any Dependance on the Emperor; or any other King, must take off the Head of it, and retain only the Curtains, resembling the Mantles the Dukes of *Savoy*, and of *Lorain* place behind their Arms. See Tent.

PAW is the *English* Word in common use, as well as in Heraldry, and should certainly be most properly that of the Fore-foot cut off short, whereas the *Gambe* is all the Leg. Lyons Paws are much us'd, and among others by the Family of *Frampton*, whose Coat is, *Sable*, two Lyons Paws issuing from the dexter and sinister Base Points, erected in form of a Chevron, *Argent*, armed *Gules*. It is an Observation that the Lyons Claws are crook'd and exceeding hard, with which he rends his Prey, and therefore he keeps them very cautiously, never putting them out till he seizes the said Prey, but draws them in at other Times when he walks, and runs, to save them from wearing, as we see the Cats can do at their Pleasure. Panthers and Leopards do the same, and perhaps other wild Beasts.

The PEACOCK, is the Emblem of a Proud Man, especially when he struts and admires his fine Feathers. He also represents Women that are over curious in their Dress, and costly Cloathing, for they are often like this Bird, which has nothing fine but the outside. It was dedicated to *Juno*, as being the Goddess of Riches, which attract our Hearts, as the Peacock does our Eyes. The Peacock is so Proud that when he sets up his Fan of Plumes, he admires his own Beauty. He displays his Feathers against the Rays of the Sun, that they
may

may glitter the more gloriously. *Argent*, three Peacocks in their Pride, *Proper*, are born by the Name of *Powne*,

PEARL, being White, is us'd instead of *Argent*, by those who blazon the Arms of Great Men by Precious Stones instead of Colours and Metals, tho' it be not a Precious Stone, as being found in Oysters, yet being of Value it is rang'd among them. That it has a Cordial Virtue, taken inwards, is allow'd by all Physicians; for any other Qualities they are not worth observing, as being fictitious. See *Argent*.

PEGASUS is a winged Horse.

PEERS of *France*: The Order of the *Pairrie*, or Twelve Peers, so call'd, *Quasi pares inter se*; is said to have been instituted by *Charles* the Great, in his Wars against the *Saracens*, six of these were of the Clergy. 1. The Archbishop and Duke of *Rhemes*; 2. the Bishop and Duke of *Laon*; 3. the Bishop and Duke of *Langres*; 4. the Bishop and Earl of *Beauvois*; 5. the Bishop and Earl of *Noyon*; 6. the Bishop and Earl of *Chalons*. And six others of the temporality: 1. The Duke of *Burgundy*; 2. the Duke of *Normandy*; 3. Duke of *Guienne*; 4. Earl of *Tholouse*; 5. Earl of *Champagne*; 6. Earl of *Flanders*. These are the Persons so much spoken of in the Legends of the old *French* Writers, but falsely, and upon no Ground. It being impossible that those should be of the Foundation of *Charles* the Great, in whose Time there were none of those Dukes and Earls, except the Earl of *Tholouse* only. Therefore with more Reason it may thus be concluded on, that the twelve Peers were instituted by *Charles* the Great, tho' that Honour not by him appropriated unto any particular Estates, and Titles; but left at large to be dispos'd of according to the personal Merit of the best Deservers; it being most certain, that

that neither *Rowland*, nor *Oliver*, nor *Duke Naimés*, nor *Ogier the Dane*, had any of the Titles above mentioned. But for the fixing this Dignity in the Dukedoms, and Earldoms aforenamed, it is said by some, to have been done by *Hugh Capet*; others refer it to *Lewis the Seventh*, in whose Time all those Dukes and Earls, were in *Rerum natura*. But by whomsoever first ordain'd, the temporal *Pairries* are extinct, and others of no definite Number, created by the Kings, as they see Occasion to gratify a well Deserver. Only at Coronations, and such publick Triumphs the Customs is, to choose some principal Persons out of the Nobility, to represent those temporal Peers, as at the Coronation of *Lewis the Thirteenth*, the Places of the temporal Peers were supply'd by the Princes of *Conde* and *Comy*, the Earl of *Soissons*, the Dukes of *Nevers*, *Elbeuf*, and *Espernon*: The Ecclesiastical Peers remaining as at first they were. So that tho' *Charles the Great* might devise this Order, and Institute the twelve first Peers, as is commonly said, yet was not that high Honour fix'd in any of those temporal Princes, till succeeding Times: but given to Men of several Houses, according to the King's Pleasure, and their Deserts.

PELLETS, call'd also *Ogresses*, and *Gunstones*, are the peculiar Name *English* Herald alone give to the Roundles that are Black; for the *French* call them *Torteaux de Sable*, and so do other Nations; and accordingly they may be call'd in *Latin*, *Tortellæ atra*.

PENDANT, as to Escutcheons Pendant, now out of Use, it is to be observ'd, that before the Invention of Gunpowder, Warriors engag'd upon equal Terms with Swords and Spears, as well in Battles, where great Numbers were engag'd, as in single Combats, during the Time of War. In those Days there

there were many Romantick Knights, who to show their Valour in Time of Peace, undertook Enterprizes as extravagant as those of the fictitious Knights Errant, riding from Place to Place on no other Business than to try their Strength and Dexterity, by challenging all that would engage them; and this they pretended to do sometimes for the Honour of their Country, and sometimes for the sake of their Mistresses. A barbarous and unchristian Practice either way, and yet much cry'd up. This was perform'd either by resorting to the Courts of Princes, and setting up a publick Challenge for Jufts and Tourneaments, or else by posting themselves upon some Bridge, or other Pass, and there provoking all Men of Rank who came that Way to encounter with them. In order to it, they hung up their Shields with their Coat-Armour painted on them upon the next Trees, or Poles set up for that Purpose. If it was a single Knight that challeng'd, the single Passenger was to accept the Combat without farther Ceremony; but if the Challengers were more in Number; they hung up all their Escutcheons, and the Traveller with his Spear touch'd that Escutcheon whose Owner he made choice of to try his Strength with, that there might be no foul Play, the rest being all Spectators. He who had the Misfortune to be worsted was oblig'd to give the Conqueror some Gage, or Token of Acknowledgement, to tell him his Name, and Country, and to observe the Conditions stipulated before they engag'd. This was the Original of *Pendant Escutcheons*, whether the Fables of Knights Errant had their Original from the Practice of these Knights, or these Knight were so mad as to think to gain Reputation by imitating those imaginary mad Men. Many Instances might be easily produc'd, but they are not proper in this Place, and may be found in
ancient

ancient Historians, by those who are willing to entertain themselves with the Follies of those Times. It is true the Juſts and Tourneaments were martial Exercises, often appointed by Princes to train up the Gentry to Feats of Arms, and therefore more tolerable than the other Enterprizes of private Persons, being better regulated, and not ſo ſubject to Miſchief. However, both ways many Men loſt their Lives in them, without any Cauſe but the Vanity of thoſe Humours, many loſt Reputation, and ſeveral were diſabled, beſides that the Combatants being very often of different Countries, theſe Things ſerv'd only to breed and keep up Animofities between them. *France* affords us a diſmal Inſtance of the danger of thoſe Sports, where King *Henry* the Second of that Nation was kill'd in a Tourneament, on the 29th of *June* 1559, by *Gabriel Count de Montgomery*, who then not ſuppos'd to have done it deſignedly, prov'd afterwards ſo obdurate a Rebel, that he gave ſufficient Cauſe to ſuſpect his Intentions. Be that as it will, the King dy'd miſerably, at that which was contriv'd for a Diverſion; ſuch are the miſchievous Conſequences of playing with warlike Weapons, and making an Entertainment of thoſe Things which may accidentally prove fatal.

PENONCLES are made of certain ſmall Pieces of Taſſety, or Sarcenet, cut after the form of a Penon, wherewith Martial Men us'd formerly to adorn their Spears, or Lances. One Deſign of them was to ſtrike a Terror into the Enemy, by perſwading them, at a diſtance, that thoſe who bore them were more numerous than in reality they were; another uſe of them was, to guide and direct their own Party to them, being better ſeen than the bare Staves.

PERCLOSE is that Part of the Garter that is buckled and nowed, which detaineth and restraineth the Garter being entire, or howsoever dimidiated from Dissolution, inasmuch as the Buckle and interlacing thereof, and of the Pendant, are the chief Stay and Fastning thereof, whether the same be whole, dimidiated, or howsoever. Or the Perclose of three Demi-Garters nowed *Azure*, garnish'd of the first, is the Coat-Armour of the Family of the *Narboons*.

PERI is a *French* Word signifying Perish'd, and in Blazon, that the Thing it is apply'd to wants some Part of it : Thus we see in *Colombiere*, *Baston Peri*, is that which in *English* we call a *Baton*, being the Mark of Bastardy ; for the *Baston* in *French*, without this addition of *Peri* is taken for the third Part of a *Bend sinister* in Breadth, but of the whole Length, from Side to Side.

PERWINKLE, this Herb has had the fortune to be pitch'd upon by the Inventors of the new Way of Blazon by Flowers and Herbs instead of Metals and Colours, to supply the Word *Azure*. I am not Botanist enough to assign the Reason, nor is it much Matter, since this Method has been exploded, let the Inventor of the Project be accountable for it. See *Azure*.

A PHEON is no other than the barb'd Head of a Dart, or it might be of any other Weapon. That is call'd Barb'd which was made in the nature of a Fishhook, so that when it had enter'd the Flesh it could not be drawn out again without enlarging the Wound by Incision, because the Tangs being in would otherwise tear all before them. The *French* call this *Fer de dard*, or *Fer de javelot*, which is the proper Name, as expressing the Thing without ambiguity. Whence the *English* had this barbarous Word I have not read, nor has it any resemblance
with

with Things of the like nature in those Languages I have any knowledge of ; but in *Latin* it is called *Ferum jaculi*, the Head of a Dart.

PIERCED is when any Ordinary is perforated, or struck through, that is, has, as it were, a Hole in it ; and this Piercing must be particularly express'd as to its Shape : Thus, if a Cross have a square Hole, or Perforation in the Center, it is blazon'd, *Square pierced*, which is more proper than *Quarterly pierced*, as *Leigh* expresses it ; and accordingly the *French* call it, *Percée en quarré*. *Gibbon* in *Latin* calls it, *Quadrata*, or *Tessellatim in centro*, *seu in umbilico evacuata, penetrata sive percussa*. *Upton*, without any Distinction, calls such a Cross, *Perforatam*, and says, some call'd it, *Scaccatam*, or *Chequer'd*, which he, with good Reason, condemns, because, says he, a Cross cannot be call'd *Chequer'd* if it have less than four such Perforations. When the Hole, or Perforation is round, it must be express'd, *Round pierced* ; which *Gibbon* in *Latin* calls *Perforatam*, because all Holes made with Piercers, or Augurs are round. If the Hole in the Center be in the shape of a Lozenge, it is express'd, *Pierced Lozengeways*, and in *Latin*, *Ad modum Rhombuli, in corde sive umbilico percussam, penetratam sive evacuata*. It is to be observ'd, that all Perforations, or places so pierc'd must of necessity be of the Colour of the Field, because the piercing implies the showing of the same, that is, under the Ordinary, or Bearing ; but when such Figures appear on the Center of the Cross, &c. of another Colour, then such Cross cannot be suppos'd to be pierc'd, but that Figure on it is a Charge and must be so blazon'd ; and so in *Latin* must say, *Tissela*, or *Quadra*, for a Square, *Globulo* for a Round, and *Rhombulo impressam*, for a Lozenge, that is, the Cross, &c. charg'd with a Square, Round, or a Lozenge, of such a Colour or Metal.

PILLARS, the Hieroglyphicks of Fortitude and Constancy, were erected for divers Ends and Purposes ; sometimes to limit the Bounds of the Possessions of People that bordered upon one another ; sometimes in remembrance of Vows made, as that which was erected by *Jacob* at *Bethel* ; sometimes for Ornament, as those of the Temple ; sometimes as Testimonies of Covenants, as that which was erected by *Jacob* for a Memorial between him and *Laban* ; sometimes for Monuments to extol the Valour, Worth, and Merits of well-deserving Men, as those that were decreed by the Senate and People of *Rome* to Men of special Desert and approv'd Virtue ; and sometimes they were set up for Preservation of Names of Families from Oblivion : of which sort is that mention'd 2 *Sam.* xviii. 18. *Now Absalom in his life-time had taken and reared up for himself a Pillar, which is in the King's Dale ; for he said, I have no Son to keep my Name in remembrance : And he called the Pillar after his own Name, and it is called unto this Day, Absalom's Pillar.* The Family of *Myntur* bears, Or, a Pillar Sable, enwrapped with an Adder Argent. *Guillim's Display*, p. 308.

PINE, or *Firr-Garland* belong'd to them that gain'd the Prize at the *Isthmian* Games, so call'd from the *Isthmus* of *Corinth*, where they were kept every five Years in Honour of *Neptune*, and in Memory of *Melicertes*, who having been brought ashore out of the Sea by a Dolphin, instituted those Sports.

PINE-TREE, this Tree is look'd upon as the Emblem of Death, because being once cut it never sprouts again. Besides, it is extraordinary Bitter, and reputed to kill any other Plant that joins to it. *Argent* on a Mount in Base, a Pine-Apple Tree fruited Proper, by the Name of *Pine*. So that the Coat seems to be an allusion to the Name.

PLAIN,

PLAIN, it is an Axiom in Heraldry, that the plainer the Coat the nearer to Antiquity. Those are Plain Coats which are least encumber'd with abundance of Figures, and which have nothing in them but what is natural; and as the Source of a River, tho' ever so small, is the noblest Part of it, notwithstanding the same by running far be grown Great; so the first Arms given to virtuous Persons as a distinctive Mark, or perpetual Character of their Nobility, are nobler than those that have many Charges; because they are more agreeable to the nature of Things; and it is a Maxim in Heraldry, that he who bears least is most. Hence a modern Author, well skill'd in Heraldry, has not doubted to say, That tho' the full charg'd Coats of noted Persons representing their many brave Actions be most Noble, yet the first and plain Coats are more Noble than the most Noble, as being more ancient and therefore the more rare.

A PLATE is a round flat Piece of Silver without any Impression, but as it were form'd ready to receive it, the Term us'd only by *English* Heralds; for in other Nations they are known by the Name of *Bezants Argent*, as those we call *Bezants* among them have the addition of *Or*. In *Latin* it is render'd, *Nummus Bizantii argenteus*, as representing the Silver Coin of *Bizantium*, or *Constantinople*.

PLOYE', a *French* Term signifying a Thing to be bow'd, or bent, as *Colombiere* gives us a *Chevron ploye*, the Lines that compose it being Sections of Circles, instead of the strait Lines it is usually form'd with.

POINTS, the Points of an Escutcheon are the several different Parts of it, denoting the local Positions of any Figure. There are nine principal Points in any Escutcheon, as set down in the Figure *Plate I*. A. shows the Dexter Chief. B. the

precise Middle Chief. C. the Sinister Chief. D. the Honour Point. E. the Fesse Point, call'd also the Center. F. the Nombriil Point, that is, the Navel Point. G. the Dexter Base. H. the Sinister Base. I. the precise Middle Base. Of these several Points *Colombiere* gives the following Account. I find these Points to have been well dispos'd by ancient Herald's, for as all the several Bearings plac'd in an Escutcheon of Arms, are as many Types and Figures representing the commendable Actions of the Person that is ennobled; so the Escutcheon itself represent the Body of the Man that perform'd them, and the Points, or Parts signify'd by those Letters, denote the principal Parts of the said Body. A, B, C. which mark out the three Points of the Chief, represent the Head of a Man, in which, the Sense, the Memory, and the Judgment reside. D. represents a Man's Neck, and is call'd the Honour Point, forasmuch as Kings and Princes designing to reward and honour Virtue, are wont to give them Gold Chains, or set with precious Stones, with Medals of their Effigies, or Devices, or else make them Knights of their Orders, and their Companions in War, and put about their Necks the Collars belonging to the same, to oblige them to be as it were glorious Slaves in Chains of Honour. E. denotes the Heart of Man; for as it is the Center of his Body, and the Mathematical Point, from which all the Lines are deriv'd that give him Life, the same Heart in a virtuous Man is the most exquisite and considerable Part, forasmuch as Courage and Generosity reside in it, those being the necessary Qualifications for gaining of Honour, and preserving the Fame that has been acquir'd. F. represents the Navel, which is the Place by which we receiv'd our Nourishment in our Mother's Womb, and which is plac'd before, to show that if we desire

fire to be valu'd, we must receive the Nourishment of Virtue, and turn our Backs upon Vice, as upon our most pernicious Enemies. G. represents the Right Side, or Flank, which is the most honourable, as being the Part of Man most expos'd to danger, and which he usually exposes to all Perils to cover the rest of his Body, and particularly the Heart, to which it serves as a Bulwark, for which Reason left-handed Persons are sooner kill'd in single Combats, as exposing that Part where the Heart lies, defenceless. H. shows the Left Side or Flank, and I. represents the Legs which are an Emblem of the Constancy and Steadiness he has to Practice upon all Turns of Fortune.

A POINT is an Ordinary something like to a Pile, and rising out of the Base, by the *French* reckoned among the twelve Honourable Pieces, in *Latin* sometimes nam'd *Cuspidis*. But the Point is not confin'd to the Base, for when it proceeds from thence it is call'd a Point in Point. Sometimes it comes from the Sides of the *Escutcheon*, and is then call'd a *Point dexters*, or *sinister*, according to its Position. *Point Champain*, or *Point Champion Tenne*, *Point parted Tenne*, *plain Point Sanguine*, *Point in Point Sanguin*, are by *Leigh*, *Guillim*, *Colombiere*, and many others reckoned among the Abatements of Honour, or Marks of Disgrace for base Actions. In Point is when Swords, Piles, &c. are so born as resembling the Point of a Pile, that is that the Points of those sharp bearings almost come to meet in the Base of the *Escutcheon*.

POINTES, *Croix a seize Points*, *Guillim* says is a *French* Bearing, which he never saw, except in the Coat of *Melin*, in *Baron's Art Heraldique*, where he Blazons it, *Azure a la Croix a seize pointes d'Argent*. This has four Points at each Extremity, but *Colombiere* gives us a Cross with three Points at each

Extremity, and calls it, *Croix fourchee de trois Pointes chaque bout*; and so the former may be said *fourchee de quatre Points chaque bout*. Plate V. Fig. 22.

POINTED, a *Cross pointed*, is that which has the Extremities turn'd off into Points by strait Lines, *Colombiere* calls it *aiguisée*, or *eguisée*, which is all that occurs to say of it. Plate I. Fig. 1.

POMEIS, are Green Roundles us'd in Blazon, so call'd only by *English* Herald, who will have the Colours of the Roundels to be signify'd by the several Names given them, whereas the *French* and all other Nations have no such Practice, but express the Colour of every Roundel, and call these *Torteaux Vert*; what these denote I do not find, nor any Derivation of the Word, unless we bring it from *Pome*, in *French*, an Apple, which being Green may be represented.

POMMEE, a *Cross pommillee* according to *Leigh*, by *Peacham*, *Pomme*, *Bourdonnee*, or *Pomettee*; by *Bara*, *Baron* and *Trophee d'Arms*, who also adds of one, two, or three Pieces, meaning Knobs; all which Terms signify the same, being deriv'd from the *French*, *Pomme*, an Apple, and for the third, *Bourdon* signifies a Pilgrim's Staff, which is always depicted with such a Knob at the Top, and I suppose might give Birth to that Term. The first Draught is according to *Leigh*; but *Bara* closeth up his Cross and placeth his *Pomel* thereon. *Baron* hath simply *Crux globata*; but *Gibbon*, who is generally very particular, hath for the first, *Crucem ad singulos ejus terminos in globulum desinentem*; and for the second, *Crucem ad cujus unamquamque extremitatem linea adumbrante clausam globulus apponitur, or linea mediante*. Plate V. Fig. 23.

POMMETTE'E, a *Cross Pommettée* is certainly the same above call'd *Pommee* and *Pommelee*, being a Cross with a Ball at each End, from the *French*,
Pom-

Pomme, an Apple, and I am apt to believe, as it is *French* it should be *pommettee* and not *pommellée*, but that the latter may have crept in among us by Mistake in transcribing. If there be more than one Ball at each End of the Cross it must be blazon'd *pommettée* of two or three Pieces, or as many as they are. *Plate V. Fig. 23.*

POPE is the supreme Dignity in the Church, being the Head Bishop and as it were sole Monarch in Spirituals among Roman Catholicks, throughout the whole World. He is chosen by the Cardinals, and his See has always been at *Rome*, whence his Orders, by the Name of Briefs, and Bulls are dispers'd through the Universe. The Bulls are so call'd from *Bulla* a great leaden Seal hanging to them. This may suffice concerning him, as being sufficiently known, and yet the Controversies about his Authority are Endless, and therefore it is needless to say any more of him.

PORCUPINE (Knights of the Order of the) in *France*. *Lewis* of *France*, second Son to *Charles* the Fifth, King of *France*, and Duke of *Orleans*, in the Year 1394. to honour the Birth of his eldest Son *Charles*, instituted this Order of the *Porcupine*, which he had before chosen for his Device. There were to be but twenty five Knights of this Order, including the Chief or Sovereign. The Habit of the Order was a long loose Caslock of a Violet Colour, and over it a Cloak of the same colour'd Velvet, lin'd, as is the Mantelet and Hood, with Carnation Sattin. Over all the Collar of the Order, which was like a Wreath of Chains of Gold, at the End of which hung a Porcupine of pure Gold, upon a rising Hill of Grass and Flowers. This Order I suppose was not long liv'd, or at least not made much Account of, for I find no more of it.

PORTATE, a *Cross-Portate*, is so call'd, because it does not stand upright as generally all Crosses do, but lies athwart the Escutcheon in Bend, as if it were carry'd on a Man's Shoulder, and *Colombiere* tells us, it is by some call'd *portée*, that is, carried, because when our Saviour went to suffer Death for our Salvation, he was oblig'd by the *Jews* to carry his Cross, which is alway thus represented stooping and inclin'd after this manner. *Gibbon* describes it, *Crucem longam T portatam*, which is in *English*, a long Cross T *portate*, or oblique dispos'd. Plate V. Fig. 24.

PORTGLAIVE, or *Sword-Bearers*, (Knights of the Order of the) in *Poland*, in *Latin* call'd *Ensisferi*. This Order was confirm'd by Pope *Innocent III.* and by him sent into *Livonia*, to defend the Preachers of the Gospel against the Infidels, at the first Conversion of that Country. Being too weak to effect that Business, they united themselves with the *Teutonic*, or *Marian* Knights, by the Pope's Authority, and instead of *Knights of the Sword*, are call'd *Knights of the Cross*. They seperated again in the Time of *Univus*, their Great Master, Anno 1541, the *Marian* Knights being then dispossest'd of *Prussia*, and the *Portglaiues* going into *Luther's* Opinions, soon dwindled away, for in the Year 1557, they fell out with the Bishop of *Riga*, of the House of *Brandenburg*, because he would not imbrace their Notions; and he, to secure his own Estate, put *Riga* into the Hands of the *Polanders*. Afterwards the Knights having most of *Livonia* taken from them by the *Muscovites*, put themselves under the Protection of *Sigismund Augustus*, King of *Poland*, Anno 1559, but *William* of *Furstenburg*, their Great Master, being betray'd by his own Mercenaries, into the Hands of the *Muscovites*, *Gothard* his Successor following the Example of *Albert*, the Great Master of *Prussia*,
trans

transacted with the aforefaid *Sigismund* for the whole Estate, which he surrender'd to his Use in the Castle of *Riga*, *March 5. 1562*, together with his Cross, the Seal of the Order, the Charters and Grants of the several Popes and Emperors, which concern'd the same ; as also the Keys of the City and Castle of *Riga*, the Office of Great Master, the Rights of Coinage, and all the Powers and Privileges appertaining to it ; receiving back again from *Raterivil*, the King's Commissioner, the Dukedom of *Courland*, to him and his Heirs for ever.

POSE', is a *French* Term, signifying a Lyon, Horse, or other Beast standing still, with all four Feet on the Ground, to denote thereby that it is not in a moving Posture. *Plate V. Fig. 25.*

POTANCE. *Colombiere* tells us, that the Bishop of *Chamin* in *Germany*, bears, *D'Azure a une potance d'Or, cramponée a dextre du haut, & potancée a senestre vers le milieu du fust.* That is, *Azure*, a Gallows *Or*, cramponed on the Dexter Side above, and potancée on the Sinister towards the Middle. The Cross is like a T. the Traverse standing on the very Top, from the *Dexter*, or Right side whereof hangs down a square Piece, which is what he calls *cramponée* ; and about the Middle of the Shaft juts out on the Sinister or Left side another short Cross of the same Figure, signify'd by *potancée*. *Plate V. Fig. 26.*

POTENT, a Cross Potent, of this the Dictionary to *Guillim* says thus, A Cross *Baton*, according to *Leigh*, but *Bara* and the *French* generally term it *Potencée*, as do the *English* now from them, a Cross Potent, by reason of the Resemblance its Extremities bear to the Head of a Crutch. *Chiffetius* has *Crux pedata*, from *Pedum*, a Shepherds Crook, or Staff, or indeed any walking Staff. *Uredus* has *pabulata Crux*, but as *Gibbon* observes, neither of these

these represents it, otherwise to the Understanding, than as if it were that long Cross, whose Traverse is plac'd at the very Top of the *Trabs palaris*, or erect, and resembling a T like Gibbet, frequent in foreign Parts, therefore he thinks it more expressive to say, *Crux ad singulos ipsius terminos pedata, seu patibulata*; or else omitting the Form, *Crux Hierosolymitana*, or the *Jerusalem Cross*, which it is every where known to be; and it was born by *Godfrey of Bologn* the first King of *Jerusalem*. The same is still born by several Families in *England*. *Leigh* calls this a *Cross Baton*, but for what Reason I know not. Plate V. Fig. 27.

PRECEDENCY among Women; that which is among Men being sufficiently known, and here demonstrated according to their several Degrees, therefore we shall only here briefly speak of the Female Sex. Women before their Marriage have Precedency by their Father, but there is this Difference betwixt them and the Male Children, that the same Precedency is due to all the Daughters that is due to the Eldest, tho' it is not so among the Sons. During the Marriage the Wife regularly participates of the Condition of her Husband by the Civil Law, and Law of Nations. Yet this Rule has some Exceptions, for tho' in *France*, the Wives of those, who have their Dignities by Offices, enjoy the same Precedency with their Husbands, yet it is not so with us, who think that Offices are bestow'd on Husbands upon a Personal Account, which is not communicable to their Wives, and yet in some Temporary Dignities, such as a Knight Batchelor, the Wife participates of the Husband's Title and Precedency; tho' I find by the Heralds Records, that this proceeded originally, rather from Courtesy than from Law. By our Law, if a Woman have Precedency by her Birth, or Descent, she retains

retains still the same, notwithstanding she marry a Person of inferior Dignity, contrary to the Rules of the Civil Law. But it is observable, that if the Daughter of a Nobleman marry another Nobleman, she will lose the Precedency due to her by her Birth, tho' she would not have lost it if she had marry'd a Gentleman. After the Husband's Decease, the Wife did by the Civil Law enjoy her Husband's Precedency during her Widowhood; but if she marries a Person of inferior Quality she loses her Precedency; but the Queen never loses her former Dignity, tho' she marry the meanest Person after the King's Death. Sir G. Mackenzy of Precedency.

PRECEDENCY AMONG MEN; the manner of Precedency in *England* is thus, That all Nobles of each Degree take Place according to the Seniority of Creation, and not of Years, unless they are lawfully descended of the Blood-Royal, and then they take Place of all others of the same Degree. After the King, the Princes of the Blood, *viz.* the Sons, Grandsons, Brothers, and Nephews of the King are to take Place. Then these Great Officers of the Church and Crown are to precede all other of the Nobility, *viz.* The Archbishop of *Canterbury*, the Lord Chancellor, or Lord Keeper of the Great Seal, the Lord Archbishop of *York*, the Lord Treasurer of *England*, the Lord President of the Privy Council, and the Lord Privy Seal. Next Dukes, Marquisses, Dukes eldest Sons, Earls, Marquisses Eldest Sons, Dukes younger Sons, Viscounts, Earls eldest Sons, Marquisses younger Sons, Bishops, Barons, Viscounts eldest Sons, Earls youngest Sons, Barons eldest Sons, Privy Counsellors, Judges, and Masters of Chancery, Viscounts younger Sons, Barons younger Sons, Knights of the Garter (if no otherwise Dignify'd, which is seldom found), Knights Bannerets, Baronets, Knights of the *Bath*, Knights Batchelors, Colonels,

lonels, Serjeants at Law, Doctors, and Esquires, which may be comprehended under five Heads, 1. Esquires unto the King's Body, 2. The Descendants by the Male Line from a Peer of the Realm, 3. The eldest Sons of Baronets and Knights, 4. The two Esquires attending upon Knights of the *Bath* at their making, 5. Ordinary Esquires, as Justices of the Peace, Barresters at Law, Lieutenant Colonels, Majors and Captains, and lastly, Gentlemen. *Note*, that these Great Officers of the Court of what Degree soever they are of, take Place of all others of the said Degree, *viz.* The Master of the Horse, Lord Chamberlain of *England*, Lord High Constable of *England*, Lord Marshal of *England*, Lord Admiral of *England*, Lord Steward, and Chamberlain of His Majesty's Household. So the Secretaries of State, if Peers, take Place of all of that Degree, except these Great Officers aforesaid. *Note*, that it was decreed by King *James* the First, that the younger Sons of Viscounts and Barons should yield Place to all Knights of the Garter; to all Bannerets made under the Standard Royal, His Majesty being present, to all Privy Councillors, Master of the Wards, Chancellor and under Treasurer of the Exchequer, Chancellor of the Dutchy, Chief Justice of the King's Bench, Master of the Rolls, Chief Justice of the Common Pleas, Chief Baron of the Exchequer, and to all other Judges and Barons of the Degree of the Coif, by reason of their Honourable Employ in His Majesty's Courts of Justice. *Note*, that as there are some Great Officers aforesaid that take Place above the Nobility of an higher Degree; so are there some Persons, who for their Dignities Ecclesiastical, Degrees in the Universities, and Offices in the Army, altho' neither Knights, nor Gentlemen born, take Place amongst them. Thus all Deans, Chancellors, Prebendaries,

Doctors

Doctors of Divinity, Law, and Physick, are usually plac'd before all Sorts of Esquires. All Colonels are Honourable, and by the Law of Arms ought to precede simple Knights, so are all General Officers, Master of the Ordinance, Quartermaster General, &c. All Batchelors of Divinity, Law, and Physick, all Masters of Arts, Barresters in the Inns of Court, Captains and other Commission Officers in the Army, or those by Patent Places in His Majesty's Household, may equal (and some of them precede) any Gentleman that hath none of these Qualifications.

PRETENCE. See Escutcheon of Pretence.

PRICKET is the Term us'd to express the young one of the Buck's Breed, in its second Year.

PRINCES, who are now in so high Degree among us, are deriv'd from the *Latin*, *Principes*, who were no other than the Prime chosen Men in the Army, being the ablest and most experienc'd Soldiers. After the Days of *Augustus*, those who govern'd under the Emperor were call'd Princes of the Senate, till at length the Emperors made the Person immediately next to themselves to be call'd Prince, whom our *English Saxons* call'd *Clyto*, as *Edgarus Clyto*, *Aluredus Clyto*, &c. In *England* there has been but one Prince so distinguish'd, which is the Prince of *Wales*, a Title first given by King *Henry* the Third to his Son *Edward*, and continu'd to the King's Eldest Son to this Day. *Glover, de Nobil. Pol. & Civ.* However Dukes and Marquisses are also allow'd to be Princes in giving them their Titles, but they are not generally call'd by that Name. As Eldest Son to the King of *Scotland*, the Prince is Duke of *Rothsay*, and Seneschal of *Scotland*, and formerly had the Title of Duke of *Normandy*. At his Creation he is presented before the King in Princely Robes, who puts a Coronet on his Head, a Ring

a Ring on his middle Finger, a Verge of Gold in his Hand, and his Letters Patents after they are read. The Mantle he wears in Parliament is once more doubled on his Shoulders than a Dukes, his Cap of State indented, and his Coronet formerly of Crosses, and *Fleur-de-Lys* mix'd; but since the Restoration of King *Charles* the Second, it was order'd, that the Son and Heir apparent to the Crown of *England* shall bear his Coronet of Crosses and *Fleur-de-Lys*, with one Arch, and in the midst a Ball and Cross, as hath the Royal Diadem; that all the Sons and Brothers of the King of *England* shall bear their Coronets compos'd of Crosses and *Fleur-de-Lys* only; but all their Sons respectively, having the Title of Dukes shall bear and use their Coronets compos'd of Leaves only, as the Coronets of Dukes not being of the Royal Blood. The Prince, by the Common Law, is reputed as the same Person with the King and so declar'd by Statute *temp. Hen. 8.* The Civilians say, the King's Eldest Son, during his Father's Life, may be stil'd King by the Law of Nations, because of his so near Relation to the Crown, that, if the Father die he is King that very Moment, tho' he be not crown'd, yet he holds his Principalities and Seigniories of the King, as subject to him, and gives the same Respect to him as other Subjects do. The *Dauphin* of *France*, who is Heir to that Crown, bears a Crown of Gold clos'd at the Top, which is call'd Imperial, like the King his Father's, bating that he has only four Semicircles or Arches to close it, whereas the other has Eight, because they are born to be Kings. The Brothers and younger Sons of the Kings of *France*, bear a Coronet of eight *Fleurs-de-Lys*, the Circle of it garnish'd with precious Stones, but not clos'd like those of the King and the *Dauphin*. The Princes of the Blood Royal of

of *France*, to show that they may come to be Kings, bear Coronets all of Gold, with four *Fleurs-de-Lys*, and four great Flowers, the Circle garnish'd with Pearls and precious Stones. *Colombiere.*

PRINCE'S CORONET is distinguish from others by having rais'd on the Circle Crosses, and Flowers, which no other can have. *Plate V. Fig. 28.*

PUNISHMENTS MILITARY. None were ever more severe than the *Romans* in Punishing Martial Men. Those Soldiers who had quitted their Ranks, or any Post through Fear, were let Blood in several Parts of their Body, as it were to take from them that vile Blood, which had infected their whole Bodies with Cowardize; and besides were set apart by themselves to be seen and despis'd by all Men, till they had retriev'd their Honour by some notable Action. The same Penalty of letting Blood was inflicted on those that were rash and hot headed, to cool their extravagant Heat. Soldiers departing from the Camp, without Leave, suffer'd Death, without any Remission. Those that threw away their Arms to run the Lighter, suffer'd Death in like manner. He that stole any thing in the Camp had his Hand cut off; but under the Emperors, such were whipp'd with Rods. Those that debauch'd the Wives of their Hosts, had their Feet ti'd fast to the Tops of Trees that had been bow'd down, and were then let loose to return to their Places, by which means those Wretches were torn asunder. The *Greeks* chastis'd Cowards by exposing them to publick Shame three Market Days, dress'd in Womans Apparel. If a *Roman* Legion hapned to lose its Standard, through the Negligence or Cowardize of the Officers, they were all infallibly put to Death. If any Commander disobey'd his General's Orders, he certainly lost his Head for it.

Ring-

Ringleaders of a Mutiny, or Sedition were ston'd or beaten to Death by the whole Army. *Romans* taking part with an Enemy against their own Country, were either torn in Pieces by four Horses; or nail'd to Crosses, or beaten to Death with Rods. A whole *Roman* Legion was put to Death at once for having mutiny'd, and possess'd itself of the City of *Reggio*. The *Romans* practis'd the Degrading of Martial Men for such Offences as deserv'd it, which was done by taking from them their Sword and Belt in Publick; after which, whatsoever Degree they had held before they lost the same, and were for the future reputed as Villains and Peasants all the rest of their Life. In *France*, to degrade a Knight two Scaffolds were erected, the one for the Judges, the other for the condemn'd Knight, and the Kings, Heralds, and Pursuivants of Arms. On this Scaffold stood the Knight, arm'd at all Points, one of the Heralds with a loud Voice read the Crime, and Sentence pronounc'd upon it, and that done, twelve Priests, plac'd there for that purpose, sung the Vespers for the Dead, then the Heralds strip'd the Knight of his Armour, beginning with his Helmet, holding up the Piece so taken off, and crying, *This is the Helmet*, &c. of such a Knight, convicted and condemn'd for such a Crime. After which a Pursuivant took the Shield and revers'd it, saying, *This is the Shield of this Traitor*, &c. and then a Herald broke it in Pieces with a Hammer. All this being perform'd, the Priests encompassing the Criminal laid their Hands on his Head, singing the 119 Psalm, in which are contain'd the Curses and Execrations against the Traitor *Judas*, and there apply'd to the Offender. Then a Pursuivant holding a Bason of warm Water over the degraded Person's Head thrice proclaim'd his Name, Surname and Titles; which the Herald said was not so, for that he had been degraded

degraded for his Offences, and then poured the Water over his Head. This done the Judges descended from their Scaffold to go to the next Church, but the Criminal was let down from his Scaffold with Cords fasten'd under his Armpits, set into a dirty Wheelbarrow cover'd with Black, and so carry'd to the Judge, who deliver'd him to the Executioner to suffer Death, unless the King thought fit to give him his Life, and only Banish him for a Time, or for ever. It would be too tedious to take notice of all sorts of Military Punishments, as inflicted in several Nations; yet what has been said is not to be look'd upon as foreign to the Design of this Work; for as Coat-Armour is a Reward for brave Actions perform'd, so it is necessary to know the manner of punishing Offences and Crimes, at least as far as belongs to the Martial Way; and the more for that the Officers of Arms us'd formerly to be employ'd in all Degradations and Punishments of this nature.

PURPURE, or *Pourpre*, as the *French* pronounce it, from whom we have it, is in plain *English*, the Purple Colour; in *Latin*, *Purpureus Color*; in *Spanish*, *Morado*. It is express'd in Engraving by diagonal Lines drawn from the sinister Chief to the dexter Base Point, and mark'd with the Letter P. Of this Colour hear what *Guillim* says *viz.* *Purple* is a Colour that consisteth of much Red, and a small quantity of Black, and is thus describ'd, *Purpureus Color est, quia multa rubedine, & pauciore nigredine commiscetur.* *Chassaneus* having spoken of the six Colours of White, Black, Red, Yellow, Green and Blue, says, that of them all being compounded and mixed together according to proportion, this Purple Colour is rais'd. It has its Denomination of a certain Shell-Fish call'd in *Latin*, *Purpura*, which were formerly chiefly found near the famous City of Tyre, in *Phœnicia*. From this Fish the *Tyrians* drew a Liquor,

U

with

with which they dy'd Purple, and therefore it was call'd *Tyrius color*. This was in those Days, when they knew no other Way of dying this Colour, and therefore it was excessive dear, and only fit for the greatest Persons. Afterwards the Scarlet Berries were found upon the Scarlet Oak, which exceeded the Bewty of the former Colour, and since then the *West India* Cochinille, has put down both. The *French* admit this a Colour in Heraldry, tho' *Favin* and some of that Nation take it for tarnish'd Silver, which appears Purple to the Eye. Sir *George Mackenzy* observes, that this Colour has been particularly privileg'd, having seen it us'd both as Metal and Colour, which he conjectures in one Place, is because 'tis a Royal Colour. But I rather believe, says *Guillim*, that in such Coats it may be Silver tarnish'd, and so in Time taken for Purpure, and this he himself in another Place, seems rather inclin'd to believe. Notwithstanding the Opinions of these famous Men, it seems very improbable that Purpure should be only tarnish'd Silver, because if the Field had been originally Silver, the Charge on it must of necessity have been of some Colour, and not a Metal, as being false Heraldry; besides that Silver upon Silver could never have appear'd, and and yet many Instances might be brought of Purple Fields with the Bearings of Metals; but one may serve for all, which I find in *Sylvanus Morgan*, p. 20. and is *Purple, three Bezants*, the Arms of the Family of *Pace*. Now Bezants are well known to be always Gold, so that they could not be charg'd upon Silver, and hence I think it follows, the *Purpure* or Purple must be a Colour, and not tarnish'd Silver: *Garibay* in his *Treatise of Arms*, does not allow of Purple in Heraldry, nor of any other besides *Gules*, *Azure*, *Vert* and *Sable*; but it is plain that he was not very knowing in this Science of Heraldry; be-

sides

sides that perhaps in *Spain* the Purple might not be admitted, tho' it was in other Countries. *Spelman* in his *Aspilogia*, allows Purple the Preference before all other Colours, as having been an Ensign of Royalty for many Ages; yet he says it seems to be excluded by ancient Heralds, as being an imperfect Colour. It is indeed an uncommon Colour, yet there are sufficient Examples of the Use of it to be found, and therefore to give it the Exclusion seems unreasonable, both *French* and *English* having given it a Place among the other Colours.

PURSUIVANT, is the lowest Order of Officers of Arms in the College, says the Dictionary to *Guilim's Display of Heraldry*, and they may be term'd Attendants on the Heralds, when they Marshal publick Ceremonies, &c. In *Latin*, *Gibbon* designs himself *Servulus armorum*, of such a Title, as *quem a Mantelio dicunt cæruleo*, that is, Bluemantle. Pursuivants, as well as the Heralds, are exempted from all Subsidies, Fifteenths, and all other Taxes or Tolls whatsoever; as mention'd in speaking of the Heralds, and this by the Patent of King *Edward* the Sixth. They are also, by the Charter of King *Philip*, and Queen *Mary*, a Part of the Corporation of Officers of Arms. *Upton* in *Latin* calls them *Prosecutores*, and says, they are thus created. One of the Heralds wearing his Master's Coat, leading the Person to be created by the left Hand, and holding a Cup full of Wine and Water in his Right, comes into the presence of the Lord, or Master of him that is to be created, of whom he is to ask before many Persons, by what Name he will have his Pursuivant call'd, which the Lord having told, the Herald shall pour Part of the Wine and Water on his Head, calling him by that Name. Then the Herald shall take the Coat of the Lord of the Person to be created, and put it on over his Head

athwart, so that the Part of the Coat which is made for the Arms, be before and behind, and the longer Part of the said Coat hang on both sides on the Arms of the Person created, which the Pursuivant is always to wear in that manner. Then he takes his Oath: And it is to be observ'd that Pursuivants may be Knights.



Q.

QUARTERINGS. See Partitions.

QUARTERLY is when a Shield is divided into four equal Parts, in Form of a Cross. The Ancients, as in the Book of St. *Albans*, us'd *Scutum quarteratum*, and *Arma quarterata*; *Cambden* has *Quarteratim*, and *Gibbon* *Quadripartite*, which is better Latin; but the Blazon he gives presently after, viz. *Scutum in quatuor partes, lineis ad crucis modum ductis, sectum*, is more expressive, tho' more prolix. So the Dictionary to *Guillim's Display*, and in the *Display* thus: For the Antiquity of bearing divers Coats quarter'd in one Escutcheon, *Francis de Rosiers* recites a Charter of *Renate*, King of *Angiers*, *Sicily* and *Jerusalem*, &c. concerning his receiving of the Brethren of the Monastery nam'd *Belprey* into his Protection, *Actum Nanceij*, Anno 1435, adding in the End thereof these Words, *Arma Aragonia, Sicilia, Hierusalem, Andes*. Whereby (if I mistake him not) he gives to understand, that his Seal of Arms did

did comprehend all these Coats born together Quarterly in one Escutcheon; because he holdeth the same Form of Description of Seals of that Kind throughout all his Collection of Charters. As touching this Quarterly bearing of many Coats pertaining to sundry Families together in one Escutcheon, *William Wicley* doth utterly dislike it, holding the same to be better besitting a Pedegree to be lock'd up in a Chest, as an Evidence serving for a Probation of the Alliances of Families, or Inducements to Title of Lands, rather than Multitudes of them should be heap'd together in, or upon any thing ordain'd for Military Use; for Banners, Standards, and other like Martial Ensigns, were ordain'd for no other Use, but for a Commander to lead, or be known by in the Field, to which Purpose these Marks should be made apparent, and easy to be discern'd, which cannot be where many Coats are throng'd together, and so become unfit to the Field, and therefore to be abolish'd of Commanders. Only he holds it expedient, that a Prince or Nobleman, having Title to some Country, for the obtaining whereof he is inforc'd to make War, should show forth his Standard of the Arms of that Country, Quarter'd with his own, among those People, which in Right and Conscience do owe him Obedience; that they may be thereby induc'd the sooner to submit themselves to him, as to their true and lawful Sovereign, or Lord. But for such Persons as are but Commanders under them, it is very absurd, since thereof ensue many Times very dangerous Errors, and the Errors committed in War are irretrievable. *Plate VI. Fig. 2.*

QUATREFOILS, or four-leav'd Grass, have as well as Trefoils obtain'd no small Place in Coat-Armour, being born by many Families, and particularly by that of *Vincent*, thus, *Azure*, three Quatrefoils, *Argent*.



R.

R ACCOURCY is the same as *coupee*, that is, cut off or shortned, and denotes a Cross or other Ordinary that does not extend to the Edges of the Escutcheon, as they do when absolutely nam'd without such Distinction.

RAGULED, a *Cross-raguled*, the Dictionary to *Guillim* says thus of it, a Cross *raguled* and *trunked*, thus *Leigh* and *Guillim*; the Form *raguled*, *Cambden* renders *Nodosa*, *Crux Nodosa*, without mentioning *trunked*, which the Book of *St. Albans* renders *truncata*, it seeming to be made of two Trunks of Trees without their Branches, of which they show only the Stumps; forasmuch as *trunked* in Heraldry is often taken for *couped*, and *Crux truncata*, might be thought a Cross *couped*. Mr. *Gibbon*, willing to keep the Blazon of *Leigh*, &c. has *Crucem nodis truncatis asperatam*. The Bearing is very ancient, for *Julius Cesar* gave for his Badge a Boar's Head on a ragged Staff, and the Maritime Standard of the Dukes of *Burgundy* is a *Saltire* thus jagged. So the Author above quoted. *Upton* gives it the Name of *Crux truncata*, adding, that it is frequent in the Arms of Noble Persons, and therefore is call'd *truncata*, because made of two Branches or Boughs of Trees trunked. Yet, as has been observ'd by the Person above quoted, this does not well express it, because *trunked* is commonly no more than cut off at the Ends, whereas this has many Cuts, and therefore

is best understood by resembling it to two ragged Staffs in a Cross. In *Guillim* we have this *Latin* Description of it, *Crux arbori similis que decussis ramalibus undique asperatur, vel Crux truncata, seu undique asperata.* Plate VI. Fig. 3.

RAINBOW, or *Iris*, of which *Colombiere* says, a Holy Father calls it the Honour of Heaven, the Wonder of Meteors, the Delight of our Eyes, the Idea and Perfection of all Colours, the Masterpiece of Nature. *Plato* names it the Child of Wonder; and the Holy Scripture, God's Covenant, the Pledge of his Love and Mercy; and the Wise Man, to move us to admire the Creator, bids us look upon that illustrious Creature, which prognosticates to us good Fortune and Peace, the two Metals, and the five Colours of Armoury are perfectly represented in the Rainbow; so that it is plain, that the Heralds who settled the Rules of this Science, had good Reason for making Choice of those Colours and Metals, finding them most visible in so glorious a Work of Nature, as the Rainbow. I have not met with this Bearing among *English* Families, but the aforesaid Author tells us. That *Azure*, a Rainbow in Fess, *Proper* is born by the House of *Mosen* in *Misnia*.

RAMPANT, a Lyon, says *Guillim*, I hold may be then truly said to be Rampant, when he stands so directly upright, that the Crown of his Head does answer to the Plant of his Foot, whereupon he standeth in a perpendicular Line, and not by placing of the left Foot in the dexter Corner of the Escutcheon, as *Leigh* would have it. According to which the Difference between a Lyon *Rampant*, and one *Salliant*, is, that the former stands upright and the latter stooping forwards, as if making a Sally. The *French* Heralds say, when a Lyon is born in this Posture, it is superfluous to express his being *Rampant*, because if no other Posture is express'd he

is of course suppos'd to be *Rampant*, without naming it. *Cambden* speaking of this Lyon, calls him in *Latin*, *Leonem erectum*, which answers to the Description above.

RANUNCULA, is that we commonly call the Butterflower, being of a Yellow, or Gold Colour; and therefore some have fancy'd, that it might be us'd in Blazon for *Or*, supposing that the Metals and Colours in Heraldry may be express'd as well by Flowers, as by Precious Stones and Planets; but this has not been receiv'd by any Writer of any Note, and is rather rejected, as occasioning Confusion by such a Multitude of needless Terms.

The **RAVEN**, and the *Crow*, were by the Ancients dedicated to *Apollo*, because they are the Blackest of all Birds, and that Colour is appropriated to him, because the Heat of the Sun Beams makes People Black and Tawny; for which Reason the *Brackmans* honour'd Black in respect to the Sun, to which they bore a singular Devotion. The Crow is also the Emblem of long Life, and of one not given to Change. Some take him for a Prefage of ill luck, and call him the Nightingale of Hell. *Or*, a Raven *Proper* is born by the Name of *Corbet* of *Stoke upon Tean*, and *Adderley* in *Shropshire*; as also of *Moarton Corbet*, in the same County.

RAVISSANT is the Term us'd by *French* Herald's to express the Posture of a Wolf half rais'd, as it were just springing forward upon his Prey. *Plate VI. Fig. 5.*

RAYONNANT, is darting forth Rays, as the Sun does when it shines out, and is the Term us'd by *French* Herald's in that Case. So a Cross *Rayonnante* is that which has Rays of Glory behind it, darting out from the Center to all the Quarters of the Escutcheon. *Plate VI. Fig. 6.*

REBUS is different from a Device, tho' it has a painted Representation with Words annex'd to it, in that neither the one nor the other can make out, any Sense alone, the Motto explaining the thing Represented, and that again making up the Imperfect Motto, and sometimes the Motto describes the Figure, or the Name of the Figures makes up what is defective in the Words. For Instance, a Fool painted kneeling, with a Horn at his Mouth, and these Words, *Fol age nous trompe*, which, as there written, is, Foolish Age deceives us, and has no Signification, but taken as intended is to be read *Fol a genous trompe*, and then expresses the Figure, the meaning of it being, a Fool kneeling sounds the Horn. On a Sundial I have seen the Words, *We must*, where the Meaning is made up by the Thing, that is, *We must Dye all*, alluding to the Dial. These were formerly much more in Use than at present, and therefore no more needs be said of them. The Dictionary to *Guillim's Display* refers this directly to the Arms born, in these Words, *Rebus's*, by this, in Heraldry, is meant such a Coat, as by its Figures alludes to the Name of the Bearer; as three Castles for *Castleton*, a Bear for *Bernard*, three Salmons for *Salmon*. The French term these, *Des Armes parlantes*, and we sometimes, *Canting Arms*.

REGARDANT in French signifies no more than looking but among our Heralds it is apply'd to looking behind, and often Beasts are so represented with their Faces turn'd to their Tails, and therefore the French Heralds do not use this Word, but when a Beast occurs in the Posture they call it *Tourne*, meaning the Head turn'd. Or, a Lyon Rampant regardant Gules, is born by the Family of *Roberts*. Plate VI. Fig. 7.

REMPLY, that is, fill'd up, denoting that all the Chief is fill'd up with a square Piece of another Colour,

Colour, leaving only a Bordure of the proper Colour of the Chief about the said Piece. *Plate VI. Fig. 8.*

RENARD. *See Fox.*

RENCONTRE, or *au Rencontre*, is a French Phrase signifying, that the Face of a Beast stands right forward, as if it came to meet the Person before it. *Plate VI. Fig. 9.*

RENVERSE' is when any thing is set with the Head downwards, or contrary to its natural way of being, as *Chevron renversé* is a Chevron with the Point downwards, or when a Beast is laid on its Back. *Plate VI. Fig. 10.*

REPTILES, or creeping Creatures, are born in Coat-Armour, for tho' they seem mean and despicable, they have their proper Qualities, which give them a Place among other more worthy Creatures. Some Authors will have it that the ancient Kings of *France* bore for their Arms, *Sol*, three Toads erected *Saturn*; but that being controverted, we shall not insist on the Truth of it. Tortoises, Spiders, Ants or Emets, Grasshoppers, Scorpions, &c, are also taken notice of among Heralds, and therefore may be well mention'd here, tho' this be not a Work to produce Instances of all Things that are nam'd. These Creatures are born either erect, that is, with their Heads towards the Chief, or the top of the Escutcheon, or else Passant, that is, as it were walking across it.

RESARCELEE', a *Cross Resarcelée*, says the *Dictionary to Guillim*, according to *Bara* and *Ferne*; which is as if one Cross were sew'd to another, the French Word signifying to edge or hem again. But *Mr. Gibbon*, notwithstanding the Severeness of some of our Heralds, who will allow nothing but Bends to be *cottised*, thinks by a Parity of Reason, not Bends only, but *Pales*, *Fesses*, *Chevrons*, yea, *Crosses*,

&c. may be cottised also, and so he blazons his Coat, *Ceruleam scuti aream, deaurata Cruce lineis argenteis succincta decoratam*, i. e. *Azure*, a plain Cross, *Or*, cottised *Argent*. These are his Words, if the meaning of them be, that one Cross is plac'd upon another, as there seems to be no other, then it must be the same that *Colombiere* speaks of thus: *D'Azure a une Croix d'Argent remplie de Gueules*, that is, *Azure*, a Cross *Argent* fill'd up with *Gules*; that Term of *Remplie*, or fill'd up, says he, is to be understood when there is a slenderer Cross charg'd upon the first. This, I think, answers both Descriptions. *Plate VI. Fig. 11.*

RETAILLE', in *French* Heraldry, signifies cut again, that is, the Escutcheon divided into three Parts, by two Lines in Bend sinister.

RETRANCHE', a Term us'd by *French* Heralds, signifying that the Escutcheon is twice cut athwart Bendwise, or doubly cut in Bend dexter, and then they say, *Tranche & retranché*.

REVESTU. See *Vestu*.

ROEBUCK OF THE FIRST HEAD is the Term us'd to signify that Creature in its fourth Year.

ROMPU, in *French* is broken, and so us'd in Blazon, to express broken *Chevrons*, *Bends*, or the like; which accordingly in *Latin* is *ruptus*, or *fractus*.

ROSES are much used in Coats of Arms, perhaps because among the Ancients they had the Preference before all other Flowers. This beautiful and fragrant Flower does lively represent to us the momentary and fickle State of Man's Life, the Frailty and Inconstancy whereof is such, that we are no sooner born into the World than presently we begin to leave it; and as the delectable Beauty, and redolent Smell of this pleasant Flower, does suddenly Fade and Perish, so Man's Life, his Beauty and Strength

Strength and worldly Estate, are so mutable, so weak, so momentary, as that very often the same Day wherein he flourishes in his chiefest Jollity, his Beauty consumes, his Body decays, and his vital Breath departs. Thus *Guillim* in his *Display*, p. 118. and in the same Place gives us this following instance of bearing a Rose with the Caution about blazoning of it. He beareth, *Ermin* a Rose *Gules*, barbed and seeded proper, by the Name of *Beverley*. Here I do blazon this Rose *Gules*, because the Word *Proper* fitteth not this Flower; for if I should blazon it a Rose *Proper*, it could not be understood of what Colour the same were, forasmuch as White and Crimson are as proper to Roses as Red. Therefore for the more certainty, I have blazoned it *Gules*. Thus he. A Rose in Heraldry is born as a Difference, as well as a Bearing, and some Authors assign it to the seventh Branch, that is the seventh from the eldest. If the Method of Blazoning by Flowers and Herbs is admitted, as some have attempted to introduce it, then it signifies *Gules*, or Red; but this Project having fail'd no more need be said of it.

ROWSING is the Term us'd for putting up, and driving the Hart from its resting Place.

ROWT is the Term us'd to express a Company or Number of Wolves together.

ROYAL ANTLIER is the Term to express the third Branch of the Horn of a Hart, or Buck that shoots out from the Rear, or main Horn, above the Bazantlier.

ROYAL-CROWN, is that which is worn by every King, tho' they also call theirs Imperial, being clos'd at the Top, and themselves invested with Imperial Power, which is altogether independent, and subordinate to no Man. The *English* Crown is clos'd by Semicircles of Gold meeting at the Mon-

de or Globe, on which the Cross stands, and those Semicircles adorn'd with Crosses and Fleur-de-lises, the whole embellish'd with precious Stones. *Plate VI. Fig. 12.*

RUBY, is the most valuable of precious Stones next to the Diamant, and when perfectly beautiful, nothing inferior to it, being Red it is us'd for *Gules* by those who blazon the Arms of the prime Nobility by precious Stones, instead of Metals and Colours: Some do believe it to be the same with the Carbuncle, and that the only Difference between them is, that the Carbuncle is the best of Rubies.

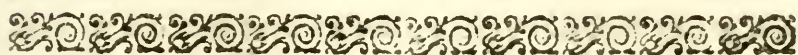
RULES OF BLAZON. The first Rule is, first to name the Metal or Colour of the Field, as *Or*, or *Argent*, or *Gules*, &c. 2. When you have nam'd the Field to be of such a Metal, or Colour, then you must name the manner of the division of the Escutcheon by Line, whether Downright or Bendways, &c. and also the difference of the Line, whether it be Indented, Ingrail'd, &c. 3. That after you have nam'd the Field, as in the first Rule, and the division of the Field, as in the second, you are to name the Charge that is on the Field. 4. That when you have express'd the Field, the Division and the Charge, if there be more Parts of the Field occupied by the Charge than one, you are to nominate the principal Part of the Field first. 5. That if there be more than one kind of Charge in any Field, you must name that in the chief Part first. 6. You must not be too full of Conceit in Blazon, or as *Mackenzey* renders it, too Curious or Inventive, but keep to the ordinary Terms; for otherwise every one, out of Vanity, might invent a peculiar Way, and new Terms, so that not any two Heralds would understand one another. 7. You must use no Iteration or Repetition of Words in blazoning one Coat, especially of any of these four Word, *viz.* Of, or, and,

and, with. 8. The three Forms of Blazon are by Metals and Colours, by precious Stones, and by the Celestial Planets. The first by Metals and Colours for Gentlemen having no Title of Dignity; the second by precious Stones for Persons ennobled with Titles, as Dukes, Earls, &c. and the third by Planets for Emperors, Kings, Princes. Yet this Variety of Forms is rejected by the *French*, from whom we had our Heraldry, and by all other Nations, who use none but Metals and Colours for all Degrees, and look upon the rest as idle Notions; because one of the great Designs of Heraldry is to have the Art Universal, and to have the Arms they describe generally understood in all Nations. These are the most general Rules as I have collected them from *Guillim*, *Morgan*, and others. However there is one Rule more, *viz.* that Metal upon Metal, and Colour upon Colour is false Heraldry, and never admits of any Exception except only in the Arms of *Jerusalem*, which are, *Argent, a Cross Potent, between four Croflets, Or*; being Metal upon Metal, and given to the Kings of *Jerusalem*, by the Christian Princes who gain'd that City from the *Saracens*, as a special Memorial of that noble Action.

RUSTRE is exactly the same square Figure as the *Masle*, only this last is pierced Square, whereas the *Rustre* is pierced Round, that is, has a round Hole through the Middle. *Plate VI. Fig. 13.*

RUTTING is the Term us'd for the Hart or Buck going to Couple or Ingender.

SABLE,



S.

SABLE, in Heraldry signifies Black, so call'd by the *French*, from whom it is taken, as are most Terms in this Science. Whence the Word is derived we cannot positively determine. *Guillim* supposes it to be taken from the *Latin*, *Sabulum*, which signifies gross Sand or Gravel, in respect of the heavy and earthy Substance, wherein it abounds above all others. *Mackenzey*, with much more reason, in my Opinion, believes it to be so nam'd, because the best Sable Furs are Black. Some there are who will not allow Black to be a Colour, but that we shall not enter upon, all Heralds calling it a Colour; and using it as such, and as such it is much inferior in Dignity to White, as representing Darkness, as the other does Light, and consequently is the Emblem of Horror and Melancholy, and therefore Mourning is Black, as representing a disconsolate and heavy Mind. However *Sylvanus Morgan* says, it is the first of Antiquity, and he is in the Right, so far as Darkness was before the Light, and yet the latter is of greater Dignity. It is accounted Simple, because it needs no other Colour to make it absolute, and communicates itself to all other Colours. *Sable*, or Black, is express'd in Engraving by Lines hatch'd across each other, as is here represented, and it is mark'd with the Letter S. The cross hatching is natural, as expressing Blackness or Darkness. In *Latin* it is call'd *ater*, or *niger*. *Colombiere* tells

tell us, that the ancient Heralds gave Black the Name of *Sable*, because it comes from the Earth, being the first Colour in Nature and the last in Art; as also because there is a sort of Sand, call'd in *French*, *Sable*, which scours and cleanses Arms. Of the Virtues and Qualities of the Soul, it denotes Grief, Simplicity, Wisdom, Prudence, and Honesty; of the Planets, Saturn; of the four Elements, the Earth; of human Constitutions, the Melancholy; of Metals, Lead and Iron; of precious Stones, the Diamant; of Trees, the Olive; of Birds, the Crow or Raven; and of the Ages of Men, the last, which inclines to Dotage. Those who bear Sable in their Arms are oblig'd to relieve Widows, Orphans, Churchmen, and the Learned that are under Oppression. Leigh in his *Accidence of Armory*, will have it that Sable of itself signifies Constancy, divine Doctrine, and heaviness for Loss of Friends; with *Or*, Honour, with long Life; with *Argent*, Fame; with *Gules*, to be fear'd of his Enemies; with *Azure*, studious to appease Strife; with *Vert*, after great Sorrow much Joy; with *Purple*, religious to the Death, with *Tenne*, unquietness hindreth his desire; with *Sanguin*, Prosperous. He adds, that when the Field is *Or*, and the thing which is charg'd upon the Field is *Sable*, that Coat is most Rich; because when the Diamant is set in Gold, the Metal honoureth the Stone and the Stone the Metal; whereas if it were set in Silver, the Stone would Honour the Metal, and the Metal abase the Stone; and so that Colour is most rich when it is set in the richest Field. When the Field is *Argent*, and the Charge on it *Sable*, that is the fairest, because they set off one another, as Light and Darkness and are farthest seen. According to *Upton*, *Sable* or Black, is the Privation of White in Perspicuity, as Bitter is the Privation of Sweetness in Moisture; and

Black,

Blackness is produc'd by little and obscure Light. He adds, that tho' Black be the second principal Colour, yet in bearing of Arms the Field Sable is not very commendable, but the Field White, with Black Spots, which is *Ermine*, he highly applauds; whereas on the contrary he wholly disapproves of *Ermines*, which is the Field Black and the Spots White. Tho' it be rare to find any that by way of Arms have no Charge upon the Field, yet *Colombiere* says the Counts or Earls of *Gournay*, formerly bore only the Field *Sable*, without any Charge upon it. *Plate VI. Fig. 14.*

SALIENT, or *Saillant*, according to *Guillim* is when the right Foot answers to the dexter Corner of the Escutcheon, and the hindmost Foot to the sinister Base Point thereof, and he is term'd *Saliant*, *a saliendo*, from leaping, the Posture being such as expresses his being in a readiness to spring forward. Among the Families that have this sort of bearing is that of *Felbridge*, being, *Or*, a Lyon *Saliant*, *Gules*. See an *Unicorn Saliant*. *Plate VI. Fig. 15.*

A SALTIRE, corruptly from the *French*, *Sautoir*, is an Ordinary consisting of a four fold Line, whereof two are drawn from the Dexter Chief towards the Sinister Base Corners, and the other from the Sinister Chief towards the Dexter Base Points, and do meet about the Midst by Couples in acute Angles. In old Time, says *Leigh*, this was made of the Height of a Man, and was driven full of Pins, the use whereof was to scale the Walls therewith, to which End the Pins serv'd commodiously. In those Days (saith he) the Walls of a Town were but low, as appeareth by the Walls of *Rome*, which *Rhemus* easily leap'd over. Which ancient Use of the *Saltire*, *Mackenzey* thinks might occasion so many of them to be made *Raguly*, *Engrail'd*, &c. as also their Name among the *French*, which is *Sautoir*,

from *Sauter*, to leap; because, as is said, it did help Soldiers to leap over Walls. In *Scotland* this Ordinary is frequently call'd a *St. Andrew's Cross*. In the *Latin* it is call'd, *Crux transversalis, seu decussis; vel Crux Sti. Andreae, aut Crux decussata*. Thus the *Display*. The Dictionary to it adds as follows. The Ancients us'd *Saltatorium*. *Upton* says it was an Instrument to catch wild Beasts, whence it must come from *Saltus*, a Forest. But most Authors agree it is born in Imitation of *St. Andrew's Cross*. And *de Vargas* tells us, it had beginning in *Spain*, from a Victory gain'd over the *Moors* on *St. Andrew's Day*, by the Conduct of *Don Lope Diaz de Haro*, in the Time of King *Ferdinand* the Third. Therefore *Crux Sti. Andreae* is a proper Expression. Plate VI. Fig. 16.

SANGUINE, in Heraldry, signifies the *Murrey* Colour, in *Latin* call'd, *Color sanguineus*, not us'd in *Spanish* by Herald's. *Leigh* says, it is a Princely Colour, being indeed one of the Colours appertaining of ancient Time to the Prince of *Wales*. It is a Colour in great Esteem, and very Stately, and us'd in some Robes of the Knights of the *Bath*. Some Herald's will not allow this Colour and *Tenne* to be us'd in Heraldry, but it is certain they have been us'd, and *Leigh* instances two *English* ancient Families that have long born Tawny in their Arms, and calls them *Hounzaker* and *Finers*. It is express'd in engraving by Lines hatch'd cross one another diagonal, both dexter and sinister. I do not find *Colombiere* takes any Notice of this Colour, whence I conclude it is little or not at all us'd by the *French*; nor by the *Spaniards*. *Sylvanus Morgan* does not speak of it, nor does *Spelman* allow of it, tho' he says it represents in Heaven the Dragon's Tail, and among precious Stones the *Sardonix*. Plate VI. Fig. 17.

SANTIAGO (Knights of the Order of) in *Spain*. This Order was instituted by the Canons of *Eloy*, and certain Gentlemen of *Castile*, in Imitation of the Order of *Calatrava*; for the Security and Entertainment of Christian Pilgrims, travelling to the Shrine of *Santiago*, or St. *James* the Apostle, confirmed by Pope *Alexander* the Third Anno 1175, under the Rule of St. *Augustin*. Their Habit is a White Robe with a Red Cross like a Sword; the Companions of it, according to the first Founders, being part Ecclesiastical, and part Secular; whereof these last are only ty'd to the Vow of conjugal Chastity. They grew in a little Time into such Esteem, that besides two Colleges or Seminaries in *Salamanca*, and a College in *Sevil*, they had four Hermitages on the Mountains, and five Hospitals well endow'd for the Entertainment of Strangers; together with ninety Towns and Castles in several Parts of the Kingdom. The whole Number of Gentlemen, besides Friars serving in their Cures, and other Ministers, are above six Hundred. Their first Residence at the Hospital of St. *Mark*, in the Suburbs of *Leon*, on a dislike with *Ferdinand* the Second, King of *Leon*, remov'd to *Ucles* in *Castile*, bestow'd upon them by King *Alfonso* the Fourth. Upon this Occasion, being divided, they had two Great Masters, the one call'd of *Leon*, who resided at St. *Mark's*; the other of *Castile*, who resided at *Ucles*. Since the Union of those Kingdoms, the Great Mastership is also united in the King of *Spain*.

SAPHYR, a valuable Blue Stone, is us'd instead of *Azure*, by those who Blazon Coat-Armour by precious Stones. It is of a most beautiful Colour, and much worn by Churchmen; tho' *Bossewel* says, it is one of the Noblest and most Royal, and therefore meet to be worn only upon Kings and Princes Fingers. The great Virtue he assigns to it of kil-

ling a Spider, is like many others of that Sort, and its having been consecrated to *Apollo* is scarce worth the observing. See *Azure*.

SARDONIX, according to *Bossewel*, is to stand in blazoning by precious Stones, instead of *Sanguin*, and he tells us that *Isidore*, describes it to be three colour'd, Black about the Bottom, white in the Midst, and red at the Top; so that only the Top can answer to the Bloody Hew it is to represent; but whether those Colours be in it or not, I shall not contend, but *Pliny* says, it is white at the Top, as a Man's Nail, and red underneath, which is a Contradiction to the other, and perhaps neither of them ever saw the Stone. See *Sanguin*.

SATURN, being reckoned the heavy and melancholy Planet; because among the Heathens he was look'd upon as a God of that Nature, is, in blazoning the Arms of Sovereign Princes by Planets, as some have thought fit to do, us'd instead of *Sable*, or Black; for as these things are prescrib'd by the Fancy of the first Inventers all the Planets are to be subservient to what they thought fit to apply them. See *Sable*.

St. SAVIOUR (Knights of the Order of) in *Aragon*, first instituted by King *Alfonso* the First, Anno 1118, to encourage the Members of it against the *Moors*. Nothing occurs of the Habit and Statutes of this Order.

SAVOY-CROWN, us'd by those Dukes, was clos'd like those of Kings, having four Bars terminating at a Globe surrounded by a Cross, taken by the Duke *Victor Amadeus*, at the Time when he assum'd the Title of Royal Highness, after the Example of the Doge of *Venice*, who having taken upon him the Title of King of *Cyprus*, and caus'd his Ambassador at *Rome* to bear a Crown clos'd, the Duke of *Savoy*, who had as good a Title to call himself

himself King of *Cyprus*, demanded the same Privilege, and had it allow'd. Now these Dukes have been distinguish'd by the Name of Kings of *Sardinia*, they are still better entitled to that Crown, which they had taken before. *Plate VI. Fig. 17.*

SCUT, is the Tail of a Hare, or Coney.

SEATETH, or *Formeth* are the Terms that denote where the Hare has its resting Place.

SEPULCHRE (Knights of the Order of the) in *Palestine*, said to have been originally instituted by Queen *Helena*, the Mother of the Emperor *Constantin* the Great, by whom the Church of the Sepulchre was indeed first built; but the true Institution was by *Baldwin* the First, King of *Jerusalem*, who ordain'd that they should wear a White Habit, and on their Breast, a Gold Cross Potence, canton'd with Crosets of the same without any Enamel, hanging by a Black Ribbon. As also a Cross of Yellow Embroidery made fast on the left Side of their White Robe. The Patriarch of *Jerusalem* was appointed their Great Master, with Power for conferring the Order, and receiving the Vow made by the Knights, which was of Chastity, Poverty and Obedience. This Order increas'd very much till *Jerusalem* being taken by the Infidels, the Knights pass'd over into *Italy*, and settled at *Perugia*. They were afterwards united to the Knights of St. *John* of *Jerusalem*, which lasted not long, and the Order has since by Degrees dwindled away to nothing.

SERPENTS, SNAKES, ADDERS, may be comprehended under one Head, being alike in Shape and creeping on their Bellies, without other Distinction that I know of but their Magnitude. A Serpent holding its Tail in its Mouth, is said to represent Eternity. It is the Emblem of the Devil, and many more Things it is said to represent, which being according to the Fancy of the Ancients,

and those who have thought fit to follow them in their Opinions, it is needless to enlaage upon them. It is certain they often occur in Coat-Armour, but the noblest I find is that of the State of *Milan*, being, *Luna*, a Serpent torqued in Pale *Jupiter*, crowned *Sol*, swallowing up an Infant, *Mars*, which shows but half the Body from the Navel upward. The Occasion of this Bearing was thus, *Otho*, first Viscount of *Milan*, going to the Holy-land with *Godfrey* of *Bouillon*, defeated and slew in single Combat the Great Giant *Volux*, a Man of an extraordinary Stature and Strength, who had challeng'd the bravest of the Christian Army. The Viscount having kill'd him, took his Armour, and among it his Helmet, the Crest whereof was a Serpent swallowing an Infant; worn by him either to strike a Terror into those that should be so bold as to ingage him, or because he boasted himself to be descended from *Alexander* the Great, who would be thought the Son of *Jupiter Ammon*, who he said had known his Mother in the Shape of a Serpent. In Token of that Victory, the Viscount took that Serpent and Infant for his Arms.

SHAPOURNET, says the *Display*, is deriv'd from the Word *Chaperon*, which signifies a Hood, whereof this is a diminutive, and beareth a Resemblance. Much more is there said of it, than is of use; and therefore we shall add only this, that the same is a corruption of the *French* Name, and therefore to be understood by what is said under the Word *Chaperonné*.

SHELFISH of all Sorts are born in Armoury, as Crevices, Lobsters, Scallops, Crabs, &c. as for Instance, *Argent*, a Cheveron engrail'd *Sable*, between three Sea Crabs, *Gules*, born by the Name of *Bridger*.

SHIELD,

SHIELD, BUCKLER, and TARGET may be all properly spoken of at once, as they were all apply'd to the same Use, which was to defend the Body against the Weapons of Enemies. It is true they differ'd in Shape and Size, and that according to the several Nations that us'd them. To describe the several Sorts of them, and to give the Names in other Languages would be too tedious, and perhaps foreign from our Purpose, but in short, they gave the Original to that which is now call'd the *Escutcheon* in Armoury, and that being spoken of in its proper Place, it is needless to repeat the same here. See three sorts of them, *Plate VI. Fig. 18, 19, 20.*

SHIPS, and the several Parts of them are born in Coat-Armour, and very properly by those who have perform'd notable Actions at Sea, and rais'd themselves to Posts of Honour on that Element. They might also be given to such as have obtain'd much Wealth by Trading, but this is the meanest Motive. A Ship is an honourable Bearing, being of no less Antiquity than *Noah's Flood*, the Ark being no other than a Ship, which sav'd that Patriarch and his Family from perishing in that Deluge, which destroy'd all the rest of human Race. Nor is the Use of them less in all Ages, as making all the World pervious to us, supplying all Nations with what they want from others, and rendring us familiar with the remotest People, that would otherwise be unknown to us. They have convey'd the Light of the Gospel to the most distant and barbarous Regions, and are become floating Castles to make War upon the Water; and to insult Fortifications built upon the Shore. The Family of *Meeres* bears, *Argent* a Ship with three Masts, a Main-Sail furl'd, and hoisted up to the Round Top, shrouded *Sable*.

SHIP, or *Double Crescents* (Knights of the Order of the) in *France*. S. Lewis King of *France*, after his first Expedition into *Egypt*, resolving upon a second, rais'd an Army of 40000 Men, and that he might not be beholding to another for a Place to ship his Forces, he built the Town of *Aigues-Mortes*, where he made a commodious Haven, and gather'd a Fleet to transport his Army. At this Time, for the Encouragement of such Persons of Worth, as might assist and accompany him in this Voyage, tho' there were then two noble Orders of Knighthood in *France*, which were those of *The Star* and *The Broome Flower*, yet he instituted a third particularly upon this Account. The Collar of this Order represented the Ground of its Institution, for it consisted of Scollops, to express the Sea Shore, intermix'd with double Crescents in Saltire, chain'd together. These last to denote the *Mahometan* Power he warr'd against; and farther, to represent the Voyage by Sea, the Badge hanging at the Collar was a Ship. King *Lewis*, the Founder, dying not long after, at the Siege of *Carthage* in *Africk*, this Order continu'd not long in *France*, there being none but a few Noblemen, who had born him Company, and return'd home, that wore the Collar, and preserv'd the Memory of it during their Lives. Nevertheless it continu'd long after in great Esteem, in the Kingdoms of *Naples* and *Sicily*, because *Charles*, Brother to the aforesaid St. *Lewis*, Count of *Anjou*, *Main*, &c. and King of *Jerusalem*, *Naples* and *Sicily*, took this Order to himself and his Successors Kings of *Sicily*, among whom it was maintain'd, and kept up, as long as the first Line lasted, and till the House of *Aragon* prevail'd against the second Line of *Anjou*. Yet it was again reviv'd by *Rene*, King of *Sicily*, Duke of *Anjou*, and Earl of *Provence*, or rather another Order instituted

in Memory of it; for it was call'd of the *Crescent*, the Collar was not like this here spoken of, and the Badge was a *Crescent*, and not a *Ship*.

SINGLE is the Tail of a Roebuck, or any other Deer.

SINISTER BASE is the left-hand Part of the Base, represented by the Letter H. *Plate I. Fig. 13.*

SINISTER CHIEF is the left Angle of the Chief, represented by the Letter C. *Plate I. Fig. 13.*

SINOPHE is the Word us'd by *French* Heralds for Green, which we call *Vert*. See this latter Word.

SITTETH is the Term us'd to denote the Place of a Coney's usual Residence.

SLOT is the Footing, or Treading, or Track of a Hare.

SMALLAGE GARLAND was given to the Conquerors at the *Nemean* Games, so call'd from the *Nemean* Forest in *Achaia*, where they were celebrated in Honour of *Hercules*, who there slew a great Lyon.

SNAILS are not so insignificant, but that they are born by some Families, tho' they are the Emblem of Sloath; but of this and many other Sorts of Reptiles, it is not necessary to give any Particulars, being well known themselves, and their Postures always much the same.

SOL, the Sun. Some Heralds have thought it proper to Blazon the Arms of Emperors, Kings and Princes by Planets, instead of Metals and Colours, and according to this Method *Sol*, or the Sun stands for *Or*, he being the most glorious of all the Planets, as Gold is the most valuable of all Metals. See *Or*.

SOMME' is a Term us'd by *French* Heralds, to signify Horned, or the Stags carrying his Horns, and say the Number of Branches in them is to be men-

mention'd when there are fewer than thirteen, and when there are more it must be blazon'd, *sommé sans nombre*. See *Sommé de neuf*. Plate VI. Fig. 21.

SORE is the Term us'd to express the young one of the Buck's Breed in its fourth Year.

SOREL is the Term to express the young one of the Buck's Breed in its third Year.

SOUSTENU, is when a Chief is as it were supported by a small Part of the Escutcheon beneath it, of a different Colour or Metal from the Chief, and reaching as the Chief does from Side to Side, being as it were a small Part of the Chief of another Colour, and supporting the real Chief. Plate VI. Fig. 22.

SOUNDER is the Term to express a Company, or Number of Swine together.

SPAYADE is a young Stag in his third Year.

SPELLERS are the small Branches shooting out from the Flat Parts of a Buck's Horn at the Top.

The **STAG** represents Swiftnefs and Fear, as being outdone by no Beast in either. It also is the Emblem of an heartless Man, who at the first sight of an Enemy, betakes himself to shameful Flight, rather than to stand manfully upon his Defence; for which Reason *Homer* brings *Achilles* upbraiding *Agamemnon*, that he had no more Courage than a Stag. This Beast having very large Horns represents one who having made extraordinary Warlike Preparations, makes no Use of them in Time of Need, for want of Courage. The Stag is said to be extraordinary long liv'd, even to three hundred Years of Age. In Armoury they may be said to denote such as have the Privilege of Hunting, or such as live in a Country abounding in Stags. *Azure*, a Stag in his full Course, *Or*, pursu'd hotly by a brace of Dogs *Argent*, all Bendways and at random, born by the Name of *Yardeley*.

STAGGARD is a young Stag in his fourth Year, but in former Ages he is said to have been call'd a Stag the fourth Year, and not a Staggard, as we do now.

STANDARD is a Martial Ensign, the Word now generally us'd for those that are carry'd by the Horse, those of the Foot being call'd Colours. There is also the Royal Standatd of which there can be but one in a Royal Army; and the Royal Standard is also display'd at Sea,

STAR, the Stars are the Eyes of Heaven, and a most glorious Part of the Creation, for tho' they appear so small to us, many of them are above an Hundred Times bigger than all the Earth, and their Course so rapid, that they move many Millions of Leagues in a Day as Astrologers inform us; which represents to us the Grandeur and Diligence of generous Souls for the Service of the Publick. As to Morality, Stars are the Emblem of Prudence, which is the Rule of all Virtues, and leads us to worthy Actions, enlightning us through the Darknes of this World. Stars are born in Armoury, the usual Number of their Beams, or Points being five, and therefore when such it is needless to mention any more than a Star, or Stars, but when there are more Points, the Number must be express'd, and it is to be observ'd, that in Heraldry a Star can never have above sixteen Points. Many Families in all Countries bear them, and among them in *England*, Or, on a Fess indented *Azure*, three Stars *Argent*, a Canton of the second charg'd with a Sun in his Glory, is the Coat-Armour of *Thompson*, of the City of *London*, and of the same Name of *Haverham* in *Buckinghamshire*.

STAR (Knights of the Order of our Lady of the) Robert, the only King of *France* of that Name, and son to *Hugh Capet*, the Founder of the second Race of Kings,

Kings, was a Religious and Wise Prince: He held the Crown many Years, and as his Father had gain'd, he secur'd it to his Posterity, built and repair'd many Churches, and perform'd divers other Acts of Piety. Above all, he had a most singular Devotion towards the Blessed Virgin *Mary*, in Honour of whom he erected a Chapel Royal for himself and his Domesticks, under the Name of our Lady of the *Star*, because he call'd the Mother of God, *The Star of his Kingdom*. Having put himself and his Dominions under her Protection, the more to propagate her Devotion and expresse his Zeal for her Honour, he instituted an Order of Knighthood, call'd, *The Order of our Lady of the Star*, in the Year 1022. This Order consisted of Thirty Knights Companions, including the King as Chief and Sovereign, The Habit of the Knights was a Cloak of white Damask, with a Mantelet of Carnation, as was also the Lining, and a Cassock or under Robe of the same, with a Star casting out lively Rays, or bright Points, all of pure Gold, embroider'd on the left Side of the Breast. The Collar consisted of three Chains of Gold meeting at equal Distances in curious enamel'd Roses, alternatively White and Red. All the Knights were oblig'd by Oath daily to say the third Part of the *Rosary*, being fifty *Ave Marias* and five *Pater Nosters*, in Honour of the Blessed Virgin, as also the following Anthem compos'd by himself.

I.

*Solem Justitiæ, Regem paritura supremum,
Stella Maria Maris, hodie processit ad ortum
Cernere divinum lumen, gaudete Fideles.*

II.

*Stirps Jesse Virgam produxit, Virgaque florem,
Et super hunc florem requiescit spiritus almus.
Virgo Dei Genetrix Virga est, flos Filius ejus.*

III.

*Ad nutum Domini nostrum Ditantis honorem,
Sicut spina Rosam genuit Judæa Mariam,
Ut vitium virtus operiret, gratia culpam.*

They were to conclude their Devotion with a Prayer of his Wording, for himself and the Kings his Successors, Sovereigns of the Order, which in *English* was thus :

“ Virtue and King of Kings, at whose Beck the
“ Heavens move, the Earth stands, and Ages rowl,
“ grant that King *Robert*, born of most Noble Race,
“ may so subdue the Haughty, and show Mercy to
“ those that submit, that having reign’d here glo-
“ riously he may at length live in Heaven. *Amen.*

The first Solemnity of the Order was celebrated on the eighth of *September*, being the Day of the Nativity of the Blessed Virgin, in the Year 1022, in the abovemention’d Chapel of his Palace, call’d of *Our Lady of the Star*. This Order continu’d in great esteem for many Years under several succeeding Kings, who were all Sovereigns of it, till King *John*, who reviv’d it, then somewhat decay’d, and therefore some Authors have, through a Mistake, made him the first Founder of it. Some attribute the abolishing of this Order to *Charles* the Fifth, King of *France*, which cannot be, because it appears, that not only he, but other succeeding Kings, honoured several great Men with it. Nor does it appear that *Charles* the Seventh suppress’d it, but doubtless he was the Cause of its being afterwards extinguish’d; for being destitute of other means to reward those that had serv’d him in his Wars, he bestow’d this Order upon so many of them, that it became contemptible to the Great Ones, who were asham’d to wear the Badge, seeing so many inferior Persons admitted to it. For this Reason, King
Lewis

Lewis the Eleventh, Son to *Charles* the Seventh, abolish'd this Order, by conferring it on the Captain of the Night Watch at *Paris*, whom they call *Chevalier du Guet*, that is, Knight of the Watch: ordering that none but he should wear it for the future, and his Men of the Watch, as well a Horseback as a foot, should have a White Star embroidered on their Coats.

STARTING is the Term us'd for putting up, or driving a Hare from its resting Place.

St. STEPHEN (Knights of the Order of) in *Tuscany*. This Order was instituted by *Cosmo di Medicis*, Anno 1561. and dedicated to St. *Stephen*, because on the Festival of St. *Stephen*, Pope and Martyr, being the sixth of *August*, he won the famous Battle of *Marciano*. Pope *Pius* the Fourth, confirmed it the same Year, and granted them all the Privileges which they of *Malta* enjoy; conditionally that those of this Order should make a Vow of Charity, conjugal Chastity, and Obedience. They are to be nobly born, and in lawful Wedlock, *Roman* Catholicks, and without Note of Infamy. The Robe is of White Chamlet, with a Red Cross border'd with Gold on their left Side, as well upon their Military Garment, as their wearing Cloakes: Intended principally against the *Turks* and *Moors*, for which Cause settled first at *Pisa*, being near the Sea, but after at *Cosmopolis* in the Isle of *Ilva*. The Number of them is uncertain, the great Duke the supream Master of it. Other Orders are commonly simple, but this mixt; being partly Religious and partly Honorary.

STERN is the Tail of a Wolf.

The STORK is the true Emblem of a Son, for whatsoever Duty a Son owes to his Parents, they are all found and observ'd in the Stork. The Duties of a Son to a Father are four; the first is of Love;

Love; the second of Honour; the third of Obedience; the last of Aid and Succour. Forasmuch as he receiveth Life of his Father (than which nothing is more desirable) he is compell'd by the Laws of Nature to love his Father. And whereas it is the Part and Duty of a Father to bring up and instruct his Son in Virtue, and that Virtue has no other Reward than Honour, unless the Son do give Honour to the Father, he does violate and lose the Name of a Son; because also he receives Nourishment from his Father, wherein consisteth the Sustentation, of Life, there is nothing compris'd under this Name of Sustentation, that the Son seemeth not to owe to his Father. Finally, forasmuch as the Father is God's Vicegerent, the Son next, unto God, is bound to obey his Parents. The Family of *Starkey* in *Cheshire*, bears *Argent*, a Stork *Sable*, member'd *Gules*.

STREAMING is the Term us'd to express the Stream of Light darting from a Comet, or Blazing Star, vulgarly call'd the Beard.

SUET is the Fat of all sorts of Deér.

SUN, the Sun is the most perfect Image of God among sensible Creatures, first, for that as God's infinite Perfection renders him incomprehensible, so that it may be said, that he is not known, because too much to be known; so the Sun by its excessive and violent Light, becomes as it were invisible to us, and may be said to hide himself in his own Brightness. Secondly, As God is all together both in the Center and Circumference of his Workmanship, leaving nothing void of himself, and making the Ants as well as the Prime intellectual Creatures sensible of his Presence; so the Sun, being seated in the Midst of the Planets and acting in a Circle, seems to preside like a Monarch in both Worlds; he at the same Time gives Light to *Saturn*, and assists
to

to the Birth of a Flower; and whilst he is giving Lustre and Colour to the Sky, and the Clouds, he is busy forming Gold in the Bowels of the Earth. The Sun has been look'd upon as the brightest Hieroglyphick of God, and therefore the *Persians* cast off all other Gods to Worship the Sun, as the only and true God. The *Phenicians* and the *Egyptians* also ador'd the Sun and the Moon, as the chiefest among the Gods; but *Socrates* condemn'd them, with much Truth affirming, that the Sun receives all he has from God, by whom it was created. It is needless to express the Colour of the Sun, when born in Armoury, nothing being capable of expressing it but Gold, and therefore, in blazoning the Arms of *St. Clare* we say, he beareth *Azure*, a Sun in his Glory, without mentioning the Metal. But if the Sun be born eclips'd, then it may be express'd *Sable*, because that Hew is accidental and not natural.

SUPER-CHARGE, by this Heralds express one Figure charg'd, or born upon another, as a Rose upon a Lyon, a Lyon upon an Ordinary, or the like. In *Latin* it is *Figura super, vel in figuram posita*.

SUPPORTERS, of those the Dictionary to *Guilim's Display*, says thus. *Supporters* are those Animals, which Noblemen carry to support their Shields, call'd by the *French*, *Supports*, ou *Tenans*, by the *Latins*, *Talamones*, and *Atlantes*, according to *Baron*: But considering how *Atlas* is said to support, I cannot much approve of that Word. This is all we have of them there, in the *Display* itself, we find what follows. Things plac'd on the Sides of the Atchievements, representing sometimes things living, and sometimes dead. But these of some Blazoners are term'd *Supporters*, whose conceit therein I can hardly approve, *Quia diversorum diverse est ratio*; and therefore the Blazon that I would give unto

unto Things so different in Nature is, that if Things be living, and seize upon the Shield, then shall they be call'd properly Supporters; but if they are inanimate, and touch not the Escutcheon, then shall such Arms be said to be (not supported, but cotised) of such and such Things; for how can those properly be said to support that touch not the Thing said to be supported by them. To Persons under the Degree of Bannerets it is not permitted to bear their Arms supported, that Honour being peculiar to those that are call'd *Nobiles Majores*. And those *Cotises* have their Name agreeable to the Thing whose Quality they represent, and are so call'd of *Costa*, the Rib, either of Man or Beast; for it is proper to the Rib to enclose the Entrails of Things Animal, and to add Form and Fashion to the Body, in like manner do those inclose the Coat-Armour whereunto they are annex'd, and do give a comely Grace and Ornament to the same. Having heard what is in that Work concerning that important Part of Armoury, for the better understanding of it here shall be added something of what the *French* Heralds, who were Masters of the *English*, say to this Purpose. These which we call Supporters are no other than certain Animals, Quadrupedes, Birds, or Reptiles, as Lyons, Leopards, Dogs, Unicorns, Eagles, Griffons, Dragons, and several others, plac'd on the two Sides of the Escutcheon, as if they were appointed to guard it, supporting, and lifting it up with their Paws, or Claws. As for the *Tenans*, which most Men have confounded with the Supporters, taking them for the same Thing, I find this Difference, that the Supporters hold up, and the *Tenans* hold, and do not lift up the Escutcheon, but hold it under their Hands, as we often find when they are Angels or human Creatures, or the like. The *Supporters* and *Tenans* are generally taken from

some Parts of the Coat-Armour, but sometimes are quite different from it, there being nothing to oblige them to it. The *Germans* are more exact in the preserving of them than the *French*, not permitting any but Princes and Noblemen to use them, utterly excluding all others. The Motives for taking them are very various, sometimes to acknowledge the Assistance and Succour we have receiv'd, or hope to receive from any one, such Creatures as they bear in their Arms, are taken for Supporters. Sometimes, when a Man upon some very extraordinary Occasion is oblig'd to change the ancient Arms of his Family for others, those ancient Additions may still be retain'd, viz. the Crest, the Supporters, and the like. As it would be endless to represent all sorts of Things mention'd in a Work of this Nature, the Reader cannot expect it, but may find them in all Books that have the Arms of *English* Nobility, and very singular sorts of them in *Colombiere*. Plate VI. Fig. 23.

SUR-ANCRE'E, a *Cross sur-ancr'ée*, or *sur-anchored*, or *double-anchored*, which we have in *Colombiere*, and is a Cross with double anchor Flocks at each End. Plate VI. Fig. 24.

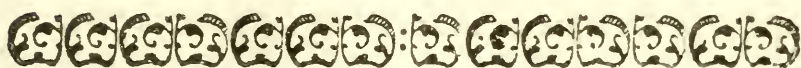
SURMONTE', is a Chief that has another very small Chief over it of a Different Colour or Metal, and therefore is said to be surmounted, as having another over it. Plate VI. Fig. 25.

SURROYAL TOP is the Term us'd to signify the Broad Top of a Stag's Horn, with the Branches, or small Horns shooting out from it.

SWANS, are look'd upon as Symbols of Hypocrites, because they have fine Wings, and yet can scarce raise themselves above the Earth, so that they are of no use to them; besides the Feathers of a Swan are white to Perfection, but their Flesh is very Black, as are the Hypocrites, appearing outwardly

wardly very virtuous, and being inwardly very wicked. However the Swan is a Bird of great Beauty and Strength, and it is observ'd of him that he uses not his Strength to prey on, or tyrannize over any other Fowl, but only to be reveng'd on such as offer him Violence; in which case (*Aristotle* says) he often gets the better of the Eagle. He is dedicated to *Venus*, and some have given him to *Apollo*. The Family of *Moor*, bears, *Sable*, a Swan with her Wings expans'd *Argent*, member'd *Or*, within a Bordure engrail'd of the same.

SWORD-BEARERS Knights. See *Portglaive*.



T.

TABERNACLES. See *Tents*.

TABLETTES are square Pieces, *Colombiere* says he has found mention'd in an Ancient Herald, but knows no Family that bears them.

TAILLE', according to *Colombiere*, thus absolutely us'd, without any Addition, in *French* signifies that which we call *Party per Bend Sinister*; and in *Latin*, is term'd, *Oblique sinistrosus sectum*. Plate VI. Fig. 27.

TAILS are born in Arms, as well as other Parts, and especially those of Lyons, who are said to have very great Strength in them, and to flap them about their Back and Sides when they are in Anger, as also to sweep the Ground with them when pursu'd, to wipe out their Footsteps, that they may not

be follow'd by the Track. Of this Sort is the Bearing of the Name of *Cork*, being, *Sable*, three Lyons Tails erected and erased *Argent*.

TALBOT is a Sort of Dog, frequent in Coat-Armour, noted for their Quick Scent, finding out the Tracks, Lodgings, and Forms of Beasts, and pursuing them with open Mouth, and continual Cry, with such Eagerness that if not taken off by the Huntsmen they are often spoil'd.

TAPPING. See Bearing.

TARGET. See Shield.

TAU, or St. *Antony's Cross*, so call'd because St. *Antony* the Monk, or Eremite is always painted with it upon his Habit, and it has the Name from the *Greek* Letter *Tau* which it exactly resembles. *Morgan* says it was the old Hieroglyphick of Security, which it is to be suppos'd he takes from the Charge given to the Angel, *kill not them upon whom ye shall see the Letter Tau*. Besides he tells us in his third Book, p. 6. that the Letter *Tau* among the *Greeks* was a Token of Absolution. In *Latin*, *Gibbon*, calls it, *Crucem Tau*, or *Crucem ad formam Literæ Græcæ Tau patulæ compositam*, or *in modum capitalis literæ T*. *Colombiere* in *French* calls it *Taf*, or *Croix S. Antoine* and *Potance*, and says the House of *Bette* in *Flanders*, bore three *Taus*, and that *Philip d'Espino*y, who writ of the Antiquities and Nobility of that Country, affirms that Family was very Noble and Ancient, and that the three *Taus* or *Potances*, that is, Crutches, signify that they were the Stays or Supporters of their Princes. Plate VI. Fig. 28.

TAWNY. See Tenne.

TAYL is us'd for the Tail of an Hart, tho' those of several other Creatures have peculiar and distinct Names for them, as that of a Buck, Roe, or any other Deer is call'd the Single; of a Boar the

the Wreath, of a Fox the Bush; of a Wolf the Stern, and of a Hare and Coney the Scut, thus giving each a distinct Denomination.

TEMPLARS (Knights of the Order of) in *Palestine*. Instituted by *Hugh of Rayennes*, Anno 1113, and confirmed by Pope *Eugenius*. Their Ensign was a Red Cross, in Token that they should shed their Blood to defend *CHRIST*'s Temple. They were bury'd Cross-legged, and wore on their Backs the Figure of the Cross; for which they were by the common People call'd *Cross-backs*, or *Crouch-backs*, and by Corruption *Crook-backs*. *Edmund* Earl of *Lancaster*, second Son to our *Henry* the Third, being of this Order, was vulgarly called *Edmund Crook-back*. These Knights had in all Provinces of *Europe* their subordinate Governors, in which they possessed no less than 16000 Lordships; the greatness of which Revenue was not the least Cause of dissolving the Order. For *Philip* the Fair, King of *France*, had a Plot to invest one of his Sons with the Title of King of *Hierusalem*, and hoped to procure of the Pope the Revenues of this Order to be laid unto that Kingdom, for support of the Title; which he thought he might better do, because *Clement* the Fifth then Pope, for the Love he bore to *France*, had transferred his Seat to *Avignon*. But herein his Hopes deceived him, for this Order being dissolv'd, the Lands thereto belonging were given to the *Knights Hospitallers*, or of *St John*. The Crimes objected against this Order were: *First*, their Revolt from their professed Obedience to the Patriarch of *Jerusalem*, who was their Visitor. *Secondly*, their unspeakable Pride. And *thirdly*, their Sins against Nature. The House of our Law Students in *London*, called the *Temple*, was the Chief House of the Knights of this Order in *England*; and by the Knights of *St. John*, whose principal

Mansion was in *Smithfield*, sold to the Students of the Law, for the yearly Rent of 10*l.* about the middle of the Reign of *Edward the Third*.

TENANS. See Supporters.

TENANT is in *French* holding.

TENNE is the same Colour which we commonly call *Tawney*, which, *Leigh* says, is a Colour of Worship, and of some Heralds call'd *Brusk*, most commonly born by *French* Gentlemen, but very few do bear it in *England*. It is, adds he, the surest Colour that is, of so bright a Hue, being compounded, for it is made of two Bright Colours, which are Red and Yellow. *Guillim* says this Colour is us'd by the *French*, and they observe, that the *English* use it. *Mackenzey* thinks Mr. *Guillim* in the wrong, and the *French* in the Right; for, says he, the *French* use it not, but the *English* do. It is express'd in engraving by Lines diagonal from the Sinister Chief and traverse; and mark'd with the Letter T. that this Colour is little, or not at all us'd by *French* Heralds, as is above observ'd from *Mackenzey*, sufficiently appears, by its not being so much as nam'd by *Colombiere*, and others of that Nation. Nor do I find among the *English* that *Sylvanus Morgan* takes any Notice of it. *Spelman* in his *Aspilogia* will scarce allow of this Colour; tho' as he there observes, call'd Worshipful by *Leigh*, and yet but just below he places it among the Colours, assigns to it in Heaven the Dragon's Head, and among Precious Stones the Hyacinth. In *Latin* he calls it *Amaranticus*; I find it not any where us'd in *Spanish*. Plate VII. Fig. 1.

TENTS, *Tabernacles*, or *Pavillions* being three different Names for the same Thing, as deriv'd from several Languages, and are us'd in Heraldry. They were the chief Habitations of the ancient Patriarchs, in the first Ages of the World;

as may be seen in *Gen.* xii. 8. Such kind of Habitations, did best fit their Uses, for the often removing of their Seats to refresh their Cattle with Change of Pasture; sometimes at hand, and otherwhiles in Places remote; which they could not commodiously do, if they had been still dwelling in solid and settled Buildings. Such is the Manner of the *Tartars* at this Day; some of them have no Cities, Towns, or Villages to inhabit, but the open and champion Fields in Tents, after the Manner of the ancient *Scythians*, because they are all Herdsmen. In the Winter Season they plant themselves in the Plains and Valleys; and in the Summer they live in Mountainous Places, where they may find the rankest and best Pasture. *Guil.* p. 308. Since Tents have been laid aside for the Habitations of peaceable Families they have been made Use of for Armies during the Campaign, which must be kept in a Body, and cannot meet with Places to entertain them, therefore they always carry their Tents, and pitch them in such regular manner as exceeds the most orderly Cities. Tents therefore are a proper Bearing for Soldiers; for what reason I know not, but the Family of *Tenton*, bears *Sable* a Cheveron between three Tents *Argent*. *Plate VII. Fig. 2.*

TEUTONICK MARIAN, or *Dutch Knights*, instituted under the Walls of *Acon* or *Ptolemais* in the *Holy-Land*; in a Church whereof, dedicated to the Blessed Virgin, their Order was first confirm'd. Whence they are call'd *Equites Mariani*, or *Marian Knights*. The Institution was in the Year 1190. The first Great Master was *Henry Walpet*. The Christians being beaten out of *Syria*; they first remov'd to *Venice*, and from thence to *Marpurg* in *Hassia*; where, and in some other Parts of *Germany*, they were endow'd with fair Revenues, and thence were named *Equites Teutonici*, or *Teutonick*, or *German*

Knights. Sent into *Prussia* by the Emperor *Frederick* the Second, *Anno* 1239, or call'd in, as some say, by the *Muscovites* against the *Prussians*, they fix'd their Seat at *Marienburg*, under *Sigifrid* the second Great Master, *Anno* 1340. or thereabouts. In the Time of *Lewis* the eighteenth Great Master, they were forc'd to submit to *Casimir* the Fourth, of *Poland*, *Anno* 1450, which was the Occasion of the long War between them, and the *Polanders*, continuing till the Time of *Albert* of *Brandenburg* the twenty fourth and last Great Master in that Country, who surrendred his Order to *Sigismund* the First, by whom he was created the first Duke of *Prussia*. Such of the Knights as disrelish'd this Action retir'd into *Germany*, where they chose one *Walter Croneberg* Master of the Order. The Title was afterwards conferr'd upon *Maximilian* the Second; however the Order sensibly decay'd, and is now little known, tho' there is still a Great Master of it kept up.

THISTLE, Order of Knighthood in *Scotland*. See *St. Andrew*.

THISTLE, and of *Our Lady* (Knights of the Order of the) in *France*. *Lewis* the Second, Duke of *Bourbon*, call'd the Good Duke, instituted this Order in Honour of the Blessed Virgin, otherwise call'd of the *Thistle*, in the Year 1370. The Number of the Knights to be twenty six, including himself, all Men of unblemish'd Reputation, try'd Valour, and undoubted Nobility. The Knights were to wear a Girdle and a Belt of Blue Velvet, lin'd with Crimson Satten, edg'd with Gold Embroidery, and the Word *Esperance*, or *Hope*, curiously wrought in the Middle of the Embroidery; fastned with a Buckle of pure Gold, enamell'd about with Green, like the Heads of Thistles. Their Habits were Cassocks of Carnation Damask, with large Sleeves,

girt with the Blue Girdle before mention'd. The Great Mantle, or Cloak was of Sky Colour Damask, with broad Welts of Gold embroider'd, on the deep Collar, which was lin'd with Red Sattin. The Mantle or Hood was of Green Velvet. Over all, the Great Collar of the Order of pure Gold, weighing ten Marks, fastned behind with a Gold Buckle, as the Girdle. It consisteth of whole Lozenges, and a double Orle of half Lozenges, enamell'd Green, and fill'd with Flower-de-luces of Gold, in the whole Lozenges the Word *Esperance*, or Hope, in antique Capital Letters, each of them within a Lozange enamell'd Red. At the Collar hung on the Breast in Oval, the Circumference enamell'd Green and Red, within the Image of the Blessed Virgin, encompass'd with a Golden Sun, crown'd with twelve Silver Stars, a Crescent of the same under her Feet; her Garments enamell'd Purple and Sky Colour. At the Bottom of the Oval the Head of a Thistle enamell'd Green, but bearded White. The Hat or Cap of Green Velvet, and at the Band a Tossel of Crimson and Gold. The Motto *Allen*, for *Allons*, let us go, that is, proceed in commendable Actions.

TIERCE', is a *French* Term importing that the Shield is divided into three equal Parts, when those Parts are of as many different Colours or Metals, for if the Chief and Base be of the same Colour, when divided by a *Fesse*, then it is proper only to express the Colour of the Field, and to mention the Fesse; otherwise they say *Tiercé en Fasce*, and so mention the first, second and third Colours or Metals; and *Tiercé en Pal*, if it be so divided in *Pale*. Plate VII. Fig. 3.

TINCTURE is no other than the Hue or Colour of any thing in Coat-Armour, and under this Denomination may be also included the two Metals

Or and *Argent*, or *Gold* and *Silver*, because they are often represented by *Yellow* and *White*, and they themselves bear those Colours.

TOMBS and *Monuments* are no less compris'd within the Cognisance of the Science of *Heraldry* than other solemn Functions; for as it is the Part of *Heralds* to range Men in their due Stations, and to appoint them their proper Coats of Arms whilst living, so it belongs to them to regulate what Ceremonies are to be observ'd at their Funerals, and what Memorials erected to them after their Death. The most ancient, and even the most barbarous Nations paid this Honour to the deceas'd, as believing it an Inducement to others to perform glorious Actions, and a Respect indispensable to be paid to those who had been an Example of Virtue whilst surviving in this World. It is needless to speak of those Barbarians, who made their own Bowels the Tomb, of their departed Friends, drinking up the Ashes of the burnt Bodies, as was the Custom of the *Caspians*; or of the *Massagetes*, who devour'd the Heart and Blood of the dead Person, and then bury'd the Body in an honourable Manner. The *Scythians*, with no less Cruelty erected a Monument of incorruptible Wood, and in it shut up a living Man with the Dead. The *Egyptians* had such a Method of embalming and preserving the Dead Bodies that they never suffer'd Putrefaction, as is still to be seen in their Mummies, which have been so many Ages bury'd, that there is no guessing at the Time, and those prodigious Works of the Pyramids are suppos'd to have been no other than the Tombs of their Kings. The *Hebrews* embalm'd their great Men, and erected Magnificent Tombs over them in their own Lands, into which they put not only the Bodies, but much Treasure, and sometimes burning Lamps. Of all Nations none exceeded the
Romans

Romans in the Magnificence of their Monuments, all the great Roads about their City were adorn'd with such costly Structures; for they did not then bury in their Temples, reserving them only for the Service of their Gods. Nor was it the Custom to bury in Churches for some Centuries after the Gospel had dispell'd the Darkn^es of Idolatry. In Process of Time it was brought up to bury in Churches, and then all Families of Note appointed the Place of Repose for them and their Successors, and erect^ed stately Monuments adorn'd with Figures, Coat-Armour, and Epitaphs. That there might be some distinctive Marks between the several Persons so interr'd, the Ancients establi^sh'd certain Rules which were then observ'd upon such Occasions. Kings and Princes howsoever they dy'd were represented on their Tombs, in their Armour, with their Escutcheons, Crown, Crest, Supporters, and all other Marks of Royalty. Knights and Gentlemen could not have their Effiges after that Manner unless they lost their Lives in Battle, or dy'd within their own Lordships. Those who dy'd in Battle on the victorious Party were represented with their Sword naked, the Point upwards, on the Dexter Side, and their Shield in the Left, their Helmet on their Head. Those who dy'd Prisoners, were represented on their Tombs without Spurs, Helmet, or Sword. Such as dy'd in Battle on the vanquish'd Side, were to be represented without their Coat over their Armour, their Sword in the Scabbard, their Visor lifted up, their Hands join'd on the Breast, and their Feet resting on a dead Lyon. The Son of a General or Governor of a strong Hold, if he dy'd when the Place was besieg'd tho' ever so Young, was represented in compleat Armour, his Head resting on a Helmet instead of a Pillow. If a Gentleman had serv'd in Armies during the most of his Life, and
in

in his old Age became a Religious Man, he was represented on the Lower Part in compleat Armour, and above in the Habit of the Order he had profess'd. A Gentleman or Knight who had been vanquish'd or kill'd in single Combat, if he had such a Monument, was to be in compleat Armour, with his Battle-Axe out of his Arms, lying by him, and his Left Arm cross'd upon his Right. But if he had been accus'd of Treason, Murder, a Rape, or being an Incendiary; instead of being honourably interr'd, he was treated in the vilest Manner, his Arms broken, and his Body dragg'd on a Hurdle, and cast out to be devour'd by the Fowls of the Air, or hung upon a Gallows. On the contrary, the Victor was led in Triumph to the Church to give Thanks to God, and when he dy'd, he was represented on his Tomb arm'd at all Points, his Battle-Axe in his Arms, with his Right Arm across over the Left. Notwithstanding all these Rules, by Degrees, every one is come to erect what Monument he pleases, and to place thereon any Figures, and in what Posture he likes best. As for Clergymen, it is usual to represent them on their Tombs in their Sacerdotal, or Pontifical Habits; but Religious Men ought not to have any Statues. This may suffice to show what was the Practice when Order was observ'd, now there is no Rule for any thing, yet it will be proper for such as have any real Honour appertaining to their Ancestors, or have worthily gain'd it themselves to be directed in these Affairs by the Heralds, who are the true Judges of what is proper; and their Monuments will be the more honourable by being more regular.

TOPAZ, is a precious Stone of a Golden Colour, and therefore us'd by those who Blazon the Arms of great Men by Precious Stones instead of Metals and Colours, for Or, or Gold. The ancient

Natura

Naturalists tell us many Stories of this Stone, as they do of all the rest, but being mere empty Notions, they are not worth taking Notice of. See *Or.*

TOURNE' is us'd by *French* Heralds for what we call *Regardant*, that is, looking back, or behind, for *regardant* in *French* signifies only looking, and not behind. See *Regardant*.

TOURNING is the Term for the Roe going to Couple, or Ingender.

TOUTERTEAUX, according to the *French*, and *Tourteauxes*, as we make the Plural Number in *English*, are small Rounds us'd in Heraldry, which some will have to be Cakes, others Bowls, which cannot be because they are flat, and others Wounds, which last may be proper enough as they are us'd in *England*, where they are always Red; but the *French* give the same Name to such as are of any other Colour, expressing the same, which is allow'd to be the better Method, forasmuch as giving every Round a particular Name on Account of its Colour, is as *Colombiere* says, rather making the Science unintelligible than explaining it; and therefore he cannot approve of those extravagant *English* Terms. We shall see them all in their proper Places, and therefore they are here omitted. The *Tourteaux* in *Latin* are call'd *Tortellæ*.

TOWERS are Parts of Cities and Castles as being plac'd on their Walls, for the better Defence thereof, and therefore represent the Constancy, Magnanimity, and Generosity of Men, who freely expose their Bodies for the Defence of their Country. For this Reason Kings and Heralds of Arms were wont formerly to give Towers for Arms, to such as had distinguish'd themselves by being the first that mounted the Enemy's Walls, or perform'd any such brave Exploits as contributed much towards the

the taking of their strong Holds. This was the Method of those Days, but now little regarded. An Instance of this bearing we have in the Family of *Chiverton*, who bears, *Argent* a Tower tripple tower'd *Sable* on a Mount *Proper*. Many more Instances might be brought, but this may suffice. *Plate VII. Fig. 4.*

'TOWNS do not frequently appear to be us'd in Armoury, yet we have an instance thereof in the Kingdom of *Valencia* in *Spain*, the Arms whereof are, *Gules* a Town wall'd in, and flank'd with Towers, with a Gate *Argent*, mason'd *Sable*.

'TRANCHE', in the *French* way of Blazon is us'd absolutely, without any Addition to denote that honourable Partition which we call *Party per Bend Dexter*; which *Spelman* in his *Aspilogia* calls the Diagonal Section. See *Party* and *Bend*.

'TRANGLE is the Diminutive of a Fesse, by us commonly call'd a *Bar*.

'TREADING is the Footing, Treading, or Track of a Boar.

'TREES are often found in Coat-Armour, of which in general no more needs be said here than what little is observ'd under Vegetables, those particular Trees that occur being mention'd in their proper Places.

'TREFLEE', a *Cross Treflée*, is that whose Arms End in three Semicircles each representing the Trefoil or three-leav'd Grass, from which it has the Name, and is by some call'd the Cross of *St. Lazarus*. *Plate VII. Fig. 5.*

'TREFOILS, or three-leav'd Grass, are next to the *Fleurs-de-lis*, or Lillies, the most common bearing we shall meet of Vegetables; the *French* call them *Treffles*; but how they came to be so much us'd in Armoury does not appear to me, being a Thing in itself so insignificant, and remote from Arms.

Arms. However, as has been said, very many Families have taken up with this Grass, varying in Number and Position; to instance in one, Sir *Joseph Williamson* of *Milbeck-Hall* in *Cumberland*, one of the Principal Secretaries of State to King *Charles* the Second, bore, *Or*, a Cheveron engrail'd, between three Trefoils slipp'd, *Sable*. *Plate VII. Fig. 6.*

A TRESSURE, is the Diminutive of an *Orle*, commonly suppos'd to be only half the Breadth thereof, and is generally born *Flory*, and *Counterflory*, as it is also very often double, and sometimes treble. The *French* give it the same Name perhaps from *Trefle de Cheveux*, a Trefs of Hair. In *Latin* some call it *Limbus*, as well as the *Orle*, and add *Duplex*, or *Triplex*, if double, or treble. *Double Tressure. Plate VII. Fig. 7.*

TRIPPING is the Term us'd to signify the quick Motion of all sorts of Deer; and some other Creatures, represented with one Foot up, as it were on a Trot.

TRIUMPH was the highest Honour the *Romans* granted their Generals, to encourage them to serve their Country with the utmost Bravery. They were mounted on a Chariot glittering with Gold, and adorn'd with precious Stones, themselves armed Cap-a-pee, holding the General's Staff in their Hand, resting on the Thigh, and the Triumphal Crown, or Garland on their Head; the Chariot drawn by the finest Horses that could be had, and sometimes by Lyons, like that of *Mark Antony*, or by Elephants, as that of *Pompey*, when he triumph'd over *Africk*. Kings, Princes, Generals of Armies, and many other Captive Commanders, chain'd two and two, their Hands bound behind their Backs, and hanging down their Heads, following the Triumphal Chariot. Attended by the *Roman* Cohorts, and Legions, richly adorn'd, abundance of Trophies lying

lying at their Feet, as Crowns of Gold, costly Vessels full of Gold and Silver Medals, Arms and Colours of the Vanquish'd or Conquer'd Nations. Honour'd by all the Spectators, who with loud Acclamations resounded their Names. Follow'd by a great Number of the chosen Warriors, who having signaliz'd themselves in contributing towards the Victory and Conquest, at the Expence of their Blood, and with the Hazard of their Lives, were crown'd with Laurel, and carry'd Palm Branches in their Hands. In short, plac'd above the other Senators, their Fellow Citizens, like the Sun among the Stars, this was certainly the highest Pitch of Honour that Men could be rais'd to in this World, and it would be happy if there were proper Rewards at this Time only for such as had deserv'd them; but instead thereof those who have merited most, are often least regarded, and such as have deserv'd Punishment too often promoted.

TRIUMPHAL CROWN, or *Garland*, was made of Laurel, granted to Generals who had vanquish'd their Enemies, and had the Honour of a Triumph granted them by the Senate of *Rome*, said to have been taken from *Apollo's* Crowning his Head with Laurel after killing of the *Delphick* Serpent. It was as much esteem'd by the *Roman* as if it had been of Gold. *Plate VII. Fig. 8.*

TRONÇONNEE' ET DEMEMBREE', denotes a Cross or other Thing cut in Pieces and dismember'd, yet so as all the Pieces keep up the Form of a Cross, though set at a small distance from one another. *Plate VII. Fig. 9.*

TRUMPETS are us'd in Armoury, and may as well denote a Man of Fame, who has perform'd great Actions whilst the Trumpet Sounded, as the Person that advanc'd himself from Sounding a Trumpet to a more honourable Degree.

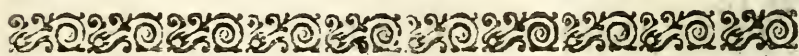
TURKISH-CRWON, if we may so call it, for in Reality the Grand Seignior has no Crown, but instead of it he wears a great Turbant of fine Muzlin held out by a Wire that keeps it from falling together, and adorn'd on the Sides by two rich Jewels of Diamants and Carbuncles, with fine Herons Feathers standing up above, and costly Pearls hanging below, and sometimes Crescents, or Half Moons, two Chains of Gold and precious Stones hanging at the two *aforesaid* Jewels, and crossing the Turbant before. The Bassas and other Great Men have Turbants of another Sort. *Plate VII. Fig. 10.*

TURNAMENTS. See Jufts.

TUSCANY-CROWN, us'd by those Great Dukes, consists of long Points rising from the Circle, a little bow'd, the one half of them bearing Flower-de-luces at their Extremities, and in the Midst two Flower-de-luces full blown. *Plate VII. Fig. 11.*

TYGER, this Beast is said to be the Emblem of Swiftnefs, Cruelty, Revenge, and Falshood, for which Reason the Poets, when they would describe an inhuman merciless Person, say he has suck'd the *Hircanian* Tigers. The ancient Heathens dedicated it to *Apollo*, because of its Swiftnefs, and to *Bacchus* on Account of extravagant raving Wine occasions when some Men have drank too much of it; tho' others say it is because Wine mollifies some savage Tempers, as *Homer's Polyphemus*, tho' bloody and inhuman was softned by the *Maronean* Wine *Ulistes* gave him to Drink, so that he entertain'd him favourably. *Vert*, a Tiger Passant *Or*, tusked, main'd and flasked *Argent*, is born by *Love* of *Kirksted* in the County of *Norfolk*. It is reported, that those who rob the Tiger of her young, lay Pieces of Looking Glass on the Way she is to pursue them, where seeing herself, she stops, and gives them

Time to Escape. Agreeable to this in a Glass Window of the Chancel of the Church of *Thame* in *Oxfordshire*, is still to be seen, *Argent*, a Tiger passant, regardant, gazing in a Mirror or Lookingglass all proper, impal'd on the Sinister Side with the Coat-Armour properly pertaining to the Family of *de Bardis*: and near to the Escutcheon is plac'd this Inscription: *Hadrianus de Bardis Prebendarius istius Ecclesie*. The Heads of Tigers are also born in Arms either *Couped* or *Eraz'd*.



U.

V AIR, of which none gives a better Account than *Colombiere*, which shall therefore be here inserted. *Vair*, says he, is the second Sort of Furr, or Doubling, formerly us'd for lining the Garments of Great Men and Knights of Renown, it consisted of Pieces put together, made in the Shape of little Glass Pots, which the Furriers fitted to white Furs, and because they were most frequently of an *Azure* Colour, those who first settled the Rules of this Science, decreed, in relation to *Vair*, that this Fur in its natural Blazon should be always *Argent* and *Azure*; so that if it be absolutely said, such a Family bears *Vair*, it is suppos'd to be *Argent* and *Azure*. But if there be any other Metal or Colour, the same must then be express'd, saying, such a Family bears, *Vairé*, *Or* and *Gules*, or otherwise; and thus it is call'd *Vair compos'd*. As for the Etimology of this Word *Vaire*, I suppose to be deriv'd from *Vaire*.

rié, varied, *a variis coloribus*, from the various Colours; for several Colours were us'd in that Fur which was of several Pieces sew'd together, according to the Honour and Fancy of those that would bear it. There are several Sorts of *Vair*, as may be seen in the Draughts, and it is to be observ'd, that there must be but four Rows or Ranks of *Vair* in the Scutcheon, for if there be more or less they must be specify'd. The fewest being of three Rows is call'd *Beffroy de Vair*; and the most, being of five or six Ranks, is call'd *Menu*, or small *Vair*. The *Beffroy* being also known by the first Figure which is on the Dexter Side of the Escutcheon, being always of Metal, and made in the Shape of a Belt, whereas that of mere *Vair* is in the Shape of a Glass, which is a necessary Remark to distinguish, and know the one from the other, as may be seen in the Draughts; so that there is no need of telling the Number of Figures of *Vair* that are upon every Rank, since it is a Fur, or Doubling, where the said Pieces being sew'd on, they take the Nature of Figures that are *semée*, which have no certain Number over all, when they hide themselves in the Flanks of the Scutcheon, and part of them only shows the one half. On Chiefs, Crosses, Pals, Fesses, Bends, Cheverons, Saltires, &c. when they happen to be *Vair*, it is requisite to specify the Number of Ranks. Besides the *Vair*, small *Vair*, and *Beffroy*, there is *Vairé*, *Contrevairé*, and *Vairé en pal*. *Contrevairé* is when the Metals and Colours are so rang'd, that the Figuré, which is *Azure* touches either with its Edge or Foot another *Azure* Figure, being plac'd and joyn'd together, Breech to Breech, one upon another, the Point of the one tending towards the Chief of the Scutcheon, and that of the other towards the Base, as may be seen in the Draught. And as for *Vairé en pal*, is when the Figures stand

exactly one upon another, flat upon Point, as in the Draught. As for the Original of *Vair* in Arms, we read that a Lord of the ancient and illustrious House of *Coucy* in *Picardy*, was the first that bore *Vair*, because his Men being put into Disorder by the Infidels, on whom he was waging War, and his Banners being beaten down, he bethought himself to cut his Scarlet Cloak which was lin'd with *Vair*, and having hoisted the Pieces upon the Point of his Spear, like a Banner, he by that means rally'd and encourag'd them so much, that he came off Victorious, after which the Herald of *Hungary* blazoned that Nobleman's Arms, *Fasces Vair & Gules of six Pieces*, because of the Colours and Linings of his Cloak; which Arms he left to his Posterity, quitting those he had born before. Thus *Colombiere*, who adds, another Story touching the same Family of, *Coucy*, which is here omitted, not only because it would be too tedious, but for that he says, it is taken from a fabulous Author. *Mackenzey* says, this is call'd *Vaire*, from the Fur of a Beast call'd *Varus*, whose Back is a Blue-Gray, its Belly being White, and therefore Heralds have express'd it Blue and White in Colours. And *Guillim* says, when the Head and Feet of that Beast are taken from the Skin it resembles much the Figure of *Vaire* us'd by the Heralds; and the Reason why they are not us'd Blue-Gray in Heraldry is, because that Art admits of no mix'd Colours, unless in whole Beasts proper; but accepts Blue as nearest to Blue-Gray, and the reason it is us'd neither all Blue, nor all White, is because the Skin is parted into those different Colours. Of this *Vair* is sometimes form'd a Cross, which *Bara* blazons, *Croix de quatre pieces de Vaire appointes*, that is, a Cross of four Pieces of *Vaire*, pointing to one another. *Gibbon* latinizes it thus, *Crucem e quatuor Petasis (quorum apices sunt alia versus aliam positæ)*

positæ) consistentem; or thus, *Quattuor petasos (verticibus altero alterum respicientibus) in Crucis modum collocatos.* Leigh has much more concerning *Vaire*, which other Herald's do not admit of, and therefore it is here omitted. *Plate VII. Fig. 12.*

VAIRE. See *Vair*.

VAIRE CUPPY, or *Vairy Tassy.* See *Contrepotence*.

VAIRE EN PAL. See *Vair*.

VALLAR CROWN, or *Garland*, call'd also *Castrensis*, was of Gold, and consisted of Palisades, or the likeness of them standing up all about the Gold Circle, given by the General of the Army to him that first broke into a fortify'd Camp of an Enemy, or forc'd any Place palisaded after the Manner that the outwards of strong Places generally are, and therefore the Palisades were represented upon the Coronet, to denote the Exploit perform'd by the Bearer. *Plate VII. Fig. 13.*

VAMPLET was a Piece of Steel, shap'd sometimes like a Funnel, us'd on the tilting Spears just before the Hand, to secure and defend it; and could be taken off and on at Pleasure.

VEGETABLES are of frequent use in Arms, and great Variety there is of them in Trees, Plants, Herbs Flowers, &c. many of which will be found here under their Proper Heads, with the Significations ascrib'd to them, which are very requisite, else should we be at a Loss to find how such Things first came to have a Place among the Ensigns of Martial Honour, to which they are of themselves so little ally'd.

VENERY, Beasts of Venery as Woodmen have term'd them, are of five Kinds, the Hart, the Hind, the Hare, the Boar, the Wolf, being properly Beasts of the Forest, where they keep for Shelter, avoiding as much as may be coming out into the Plains, and open Country.

VENICE CROWN, the Doge or Duke of *Venice* wears a great Pointed Cap of Cloth of Gold, encompass'd with a Gold Circle, cover'd with precious Stones, two long Ears or Lappets of the same Cloth of Gold hanging down on the Sides of it, pointed at the Ends; tho' they have taken the close Crown like Monarchs. *Plate VII. Fig. 14.*

VENUS, that leud Goddeſs of the Gentiles, who has given Name to one of the Planets, does in blazoning the Arms of Monarchs, among ſuch as think fit to make uſe of ſuch Terms, ſtand for the Colour *Vert*, or Green; doubtleſs appropriated to her on account of the Fable of her coming out of the Sea. *See Vert.*

VERGETTE in *French* is what we call a *Pallet*, or a ſmall *Pale*. *Plate VII Fig. 15.*

VERGETTE' in *French* is what we call *Pa'y*, being ſeveral ſmall *Pales*. or *Pallets*, dividing the Shield into ſo many Parts.

VERT, is the common *French* Word for Green, and in that Senſe uſ'd by Heralds. In *Latin* it is call'd *Viridis color*, and in *Spaniſh*, *Verde*. In engraving this Colour is expreſs'd by diagonal Lines drawn from the Dexter Chief Corner to the Sinifter Baſe, and it is mark'd with the Letter *V*. Of this Colour *Guillim* ſpeaks thus: . Green, conſiſteth of more Black and of leſs Red, as appeareth by the Definition. *Viridis eſt color nigredine copioſiore, & rubedine minore, contemperatus.* Tho' *Vert* be the *French* Word for Green, the *French* Heralds inſtead of it uſe *Sinople*, from a Town in the *Levant*, where the beſt Materials for dying Green are found. Let us now ſee what *Colombiere* ſays of this Colour, and its Signification, thus: *Synople* is ſo call'd from the *Latin* Word *Synopis*, which is a Sort of Clay, or Mineral, found in the *Levant*. very proper for dying Green. Among *Chriſtian Virtues* it denotes Charity,

rity and Hope, and among the Worldly, Honour, Courtesy, Civility, Love, Joy, and Plenty; of the Planets, *Mercury*; of the Elements, the Earth; of Mens Constitutions, the Phlegmatick; of precious Stones, the Emerald; of the Days of the Week, Wednesday; of the Months of the Year, *April* and *May*; of Metals, Quicksilver; of Trees, the Laurel; of Flowers, the Everlasting; of Birds, the Parrot; and of the Ages of Man, Youth. Those who bear this Colour in their Arms, are oblig'd to support Peasants and Labourers, and particularly the Poor that are oppress'd. With Gold, according to *Sylvanus Morgan*, it denotes Pleasure and Joy; with Silver, innocent Love, and a sure Tenant. *Plate VII. Fig. 16.*

VESTU, is when an Ordinary has some division in it only by Lines, and signifies cloath'd, as if some Garment were laid upon it. Thus when it is laid on the Middle, it is absolutely call'd *Vestu*, without any Addition; but if it happens to be on either Side, the same is express'd, as *Vestu a dextre*, cloath'd on the right Side, or *Vestu a senestre*, cloath'd on the Left. This same is also call'd *Revestu*, both Words signifying the same Thing. *Plate VII. Fig. 17, 18.*

VIEW is the Footing, Treading, or Track of a Buck, and all Fallow Deer, the Word Track is also us'd in this Sense.

VILAINIE, this Term *Colombiere*, gives from a Manuscript of *Feron*, Blazoning, *Lion sans vilainie*, without explaining it, but the Cut represents only the upper Half of a Rampant Lyon, so that the hinder Part is to be understood by the Word *Vilainie*, as being the baser Part.

VIOLINS, as well as other Musical Instruments are found us'd in Coat-Armour, as appears in the Family of the *Sweetings* of *Pickmaller*, or *Brickmaller*,

in the County of *Somerſet*, who bears *Gules*, three Treble Violins *Argent*, ſtringed *Sable*.

VIROLLE', is the *French* Term expreſſing the Mouth of an Hunting Horn, or ſuch other like Inſtrument to be apply'd to Man's Mouth, to be ſet with ſome Metal or Colour different from the Horn itſelf. The Dictionary to the *Display*, ſays only thus; *Virollé Armillatus*, which laſt Word ſignifies that which has a Bracelet, and cannot be applicable to the Horn; or any other ſuch Inſtrument. The Expoſition here given is from *Colombiere*. *Platc VII.*
Fig. 19.

VISCOUNTS, in *Latin*, *Vicecomites*, are well known to have been no other than Deputies or Lieutenants to Earls or Counts, as *Proconſuls* were the Degree under *Conſuls*. There were no ſuch in *England* before the Reign of *Henry the Sixth*, who in his 18th Year created *John de Belmont*, a Viſcount, and it is ſince become a Name of Dignity between an Earl and a Baron, as the Marquis is between the Duke and the Earl, whereas formerly it was only a Name of Office, for the Sheriffs were call'd *Vicecomites*, as being Vicegerents to the Earls on whom the ſeveral Counties depended. The Ceremony of his Creation is ſo much the ſame with that of a Baron, which may be ſeen under that Title, that it is needleſs to repeat it. He has alſo a Surcoat, Hood, Mantle, Verge, Cap and Coronet; the doubling of the Cap all White, without Spots, as are the Guards of his Mantle, being two and an half, to diſtinguiſh him from a Baron who has but two, and they are call'd Miniver, being made of the Bellies of Squirrels. The Rim of his Coronet of Gold is ſet round with Pearls, not confin'd to any Number, which is another Diſtinction from a Baron, who can have but ſix; but they muſt not be rais'd above the ſaid Rim. The Title given him is Right

Honourable, and truly Noble, or Potent Lord. He has the Privilege of having a Cover of Essay held under his Cup when he drinks, and a Travers in his own House; and a Viscountess may have her Gown born up in the Presence of a Countess, by a Woman, and out of it by a Man. The Eldest Son of a Viscount has no Title of Peerage, nor are his Daughters Ladies; but his Eldest Son and Daughter take Place of all Gentry, and before those of a Baron. In *France*, according to *Colombiere*, *Viscounts* have only a Circle of Gold, or a Coronet enamell'd, with four large Pearls on it.

VISCOUNTS CORONET has neither Flowers, nor Points rais'd above the Circle, like the other superior Degrees, but only Pearls plac'd on the Circle itself, without any limited Number, which is his Prerogative above the Baron, who is limited. *Plate VII. Fig. 20.*

VIZOR. See Gardevisure.

UNCASING is the cutting up, or fleaing of a Fox.

UNDY. See Wavy.

UNKENNELING is the Term us'd for rousing, or driving a Fox from its resting Place.

The **UNICORN** is by some suppos'd to be a very rare and beautiful Beast, like an Horse, or according to others, like a Goat, having one long Horn, twisted. From its being mention'd in Scripture many will urge that there must be such a Creature, and tell us it has long Hair under the Chin, like a Goat, and cloven Feet; that its Horn is an Antidote against Poison, and therefore it dips the same in the Water before it drinks, and other Beasts for the same Reason wait to see it drink first; and that it is wonderful fond of chaste Persons, and therefore in order to take it, a Virgin is plac'd in its Way, whom when the Unicorn spies he lies down

down by her, and lays his Head on her Lap, and so falls asleep; when the Virgin making a Signal the Hunters come in and take the Beast, which could never be caught any other Way, because it would rather cast itself headlong from a Rock, and die. With such Fancies some People please themselves, but it is certain we never heard of any Man that could say he had seen this strange Creature, and therefore have good Reason to look upon all that has been said above, as mere Fiction. But the Horn so call'd has been seen by Thousands, which is not to be doubted, whence it is suppos'd to be a necessary Consequence that there is such a Beast. In Answer to that, latter Ages have shown us, that in the Northern Seas there are Fishes which have exactly that Sort of Horn, and from them it is most likely that all the Horns going under that Name did come. In Heraldry this Creature is represented, as has been said above, like an Horse, and such Qualities assign'd to it as before mention'd, for which reason they are suppos'd to represent those desperate Warriors, who will rather choose to die than to fall into the Hands of their Enemies, which are indeed Imaginations; for the greatest Coward, as the World goes, may as well bear an Unicorn, as the greatest Hero. *Argent*, an Unicorn sejant *Sable*, arm'd and unguled, *Or*, born by the Name of *Harding*.

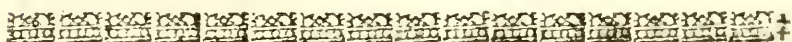
VOIDED, is when the Ordinary has nothing but an Edge to show its Form, all the inward part being suppos'd to be cut out or evacuated, so that the Field appears through it, and therefore it is needless to express the Colour or Metal of that voided Part, because it must of course be that of the Field. *Cambden* calls this in *Latin*, *Evacuatus*; others nam'd it *introrsim sectus*. This differs from the Cross fimbriated, in that this latter does not show

show the Field through it as the other does. The same is us'd in other Ordinaries. *Plate VII. Fig. 21.*

VOL among the *French* Heralds signifies both the Wings of a Fowl born in Armoury, as being the whole that makes the Flight; and accordingly *un demi vol*, is one Wing. *Plate VII. Fig. 22.*

UPRIGHT is us'd for Shelfishes such as *Cre-vices*, and the like, when they stand so in the Coat, for *Guillim* tells us, that as they want Fins, they cannot be properly call'd *Hauriant*, that being a Term belonging only to scaly Fishes. *Plate VII. Fig. 23.*

URDEE, a *Cross urdee*, which I take to be the same that *Colombiere* in *French* calls *clechee*. *Morgan*, *Upton*, and others, take no Notice of it. *Guillim* only names it, as does *Leigh*, but whence that Name is deriv'd, neither of them informs us. *Gibbon*, from its terminating in the manner of a Lozenge, calls it in *Latin*, *Crucem ad ipsos extremos in semirombulum predeuntem*. *Plate VII. Fig. 24.*



W.

WARLIKE INSTRUMENTS OF MUSICK.
See Martial Instruments.

WATER-BOUGET, this is a Bearing, says the Dictionary to *Guillim's Display*, very rarely to be found in any foreign Author, tho' frequent and very ancient in *England*. It may be render'd in *Latin*, says *Gibbon*, *Uter aquarius militaris*; for such indeed it is, being anciently us'd by Soldiers, to fetch Water to the Camp. And thus accordingly he Blazons the Coat of *Rosse*, a Baron of great Account under King

King *Henry* the Second, that marry'd the Daughter of the King of *Scots*, viz. *Gestabat tres utres aquarios militares ex argento, in scuto miniato*, that is, he bore *Gules*, three Waterbudgets *Argent*. Thus there; but in the *Display*, p. 253, we find it observ'd, that the ancient differ'd very much from the modern Waterbudgets us'd in Armoury, as may be seen in *Plate VII. Fig. 25*.

WAVY, or *Undy*, this latter from the *French*, *onde*, that is, representing the Waves rouling, which some in *Latin* have call'd *Undulatus*, and others, *Undosus* and *Undatus*, all of them proper enough. *Plate VII. Fig. 26*.

WHIRLPOOL. See *Gurges*.

A WILD BOAR is the Emblem of warlike Fury, and merciless Brutality, as making much Havock wheresoever it comes, of which no more need be said, as being a Beast so well known, tho' not found in *England*. Boars are us'd in Heraldry of several Postures and their Heads singly, &c, *Gules*, a Boar *Argent*, arm'd, grissled, collar'd and chain'd *Or*, ty'd to an Holly-Bush, on a Mount in Base, both *Proper*; born by the Name of *Owen*.

WING (Knights of the Order of the) in *Portugal*. *Alonso* the First, King of *Portugal*, being besieg'd by the *Moors* in *Santaren*, about the Year 1180, sally'd out so successfully upon them, that he routed their whole Army, in Memory whereof he instituted this Order of the *Wing*, for that he said, he saw a Winged Arm in the Battel near him, fighting against the *Moors*, and supposing it to be *St. Michael*, or his Guardian Angel, he dedicated the Order to them. The Knights to wear a white Wing embroidered with Gold. This Order was not lasting, and therefore requires no more to be said of it. The curious may find it in *Faria's History of Portugal*.

WINGS are born in Goat-Armour, sometimes single, and sometimes double, that is, either one or more single Wings, or else double, and then they are call'd *conjoin'd*, being united together in their natural Manner, tho' without the Body of the Fowl they belong to. When the Points of them are down, they are call'd *inverted*; when the Points are up they are call'd *elevated*.

WIVERN, is a kind of flying Serpent, the upper Part resembling a Dragon, and the lower an Adder, or Snake; some derive it from *Vipera*, and so make it a winged Viper, others make it a wing'd Ferret, call'd *Viverra* in *Latin*; tho' if I might give my Opinion, it owes its being to the Heralds, and can boast no other Creation. So says the *Dictionary to Guillim's Display*, and the Conclusion is doubtless just, it being reasonable to believe, that there is no other Original of such a Creature but meer Imagination, and that among the *English*; for I do not find it among the *French*. However in the *Display* we have an Instance of this Bearing, being *Argent*, a Wivern, his Wings display'd, and Tail nowed *Gules*, by the Name of *Drakes*. Plate VII. Fig. 27.

A WOLF is a cruel, bloody, ravenous, and watchful Creature, able to endure Hunger longer than any other Beast, but when press'd by it, breaks out and tears the first Flocks it meets with; and is therefore compar'd to a resolute Commander, who having been long besieg'd, being at last reduc'd to Famine, makes a desperate Sally upon his Enemies, drives all before him, and having vanquish'd his Opposers returns into his Garrison, laden with Honour, Plunder, and Provisions. This Beast is the very Emblem of a plundering Soldier, for which Reason the ancient Philosophers, who believ'd the Transmigration of Souls said, that those of Men given

given to rob and plunder, at their Death went into Wolves. In Holy Writ the Devil is compar'd to a ravenous Wolf. Harlots and Bawds were also formerly call'd by the Name of She Wolves, and therefore in *Latin* the Stews were call'd *Lupanaria*, representing the insatiable rapaciousness of lewd Women, who ruin the Health, the Reputation, and the Estates of such as follow them. Tyrants are also compar'd to Wolves, because they devour their Subjects instead of cherishing them. *Colombiere* is of Opinion, that Wolves were first brought into Armoury to represent cruel and merciless Enemies, who being subdu'd are figur'd by whole Wolves, or Parts of them, to remain as a Memorial and Trophy for the Victors. *Guillim*, on the contrary, says thus: *Upton* leaveth to the Consideration of Heralds, whether the Bearing of the Wolf in Arms be not fit for such Persons as in Parliaments, and Places of great Assembly, are Contentious, and (*quasi Johannes in opposito*) to put on a resolute Determination to be contrary to all others. For it is the Nature of Wolves, when they assemble together, to fall a howling. Some write, that those who suddenly look on a Wolf do lose their Voice. It were fit such Wolfish and Snarling Persons, would look on themselves in a Glass, and so become more silent. Thus the Author. Whatsoever the Original Intentions might be at the first Institution of bearing Arms, those Notions are all vanish'd at this Time, when every one may bear what he pleases, and there are very many Families that have Wolves, or Parts of them in their Arms; and among them is that of *Wood*, being, *Argent*, a Wolf passant *Azure*, with a Chief *Gules*. And the Name *Miller* has for its Arms, *Ermine*, three Wolves Heads erased *Azure*.

WOUND, I find in *Bossewel*, and in no other, to express the Roundel that is *Purple*, or of the

Pur-

Purple Colour; yet methinks the *Tourteaux* being red should much better represent the Blood of a real Wound. It is true the Gore corrupted or dry'd turns, but then it is rather Black than Purple, and Red is always the natural Colour of Blood, and much better represents it to the Eye. The others are arbitrary Notions, and whether there be any, as he calls them, us'd in Heraldry, I will not pretend to decide. It were much better to name the Colour of every different Roundel, as the *French* do.

WREATH is the Tail of a Boar.



Y.

YEOMAN, so call'd from the *Saxon* Word *Ge-men*, which signifies Common, is one that has some Land of his own to live on. A Carn of Land, or a Plough Land, was in ancient Time of the yearly Value of five Nobles, and that was the Living of a Stokeman, or Yeoman. In the Law they are call'd *Legales homines*, Legal Men, that is, fit to be call'd upon Juries, as they are commonly in the Country, there being enough of them always, and they thought fitter to pass upon Tryals than Men of inferior Rank, who are generally more rude and ignorant. By the Statute 2. *Hen. IV. cap. 27.* among other Things it is enacted, that no Yeoman should

should take, or wear any Livery of any Lord, upon Pain of Imprisonment, and to make Fine at the King's Will and Pleasure. These Yeomen were famous in our Forefathers Days for Archery, and Manhood; our Infantry was chiefly compos'd of them, as the Militia should be at present; but they send out others, and being under no Discipline no Account is to be made of it. A Yeoman is not to be press'd to serve as a Soldier in War, unless bound by his Tenure, and now that is also abolish'd. There are Employments which have this Name of Yeoman annex'd to them, as the Yeomen of the King's Guard; the Yeoman of the Stirrup; the Yeoman of the Pantry; the Yeoman of the Scullery, and others that have been so call'd from ancient Times, and still continue under the same Denomination. There are likewise Yeomen in the Sheriffs Courts of the City of *London*, and many more than are requisite to be here taken Notice of.

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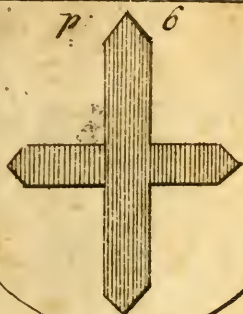


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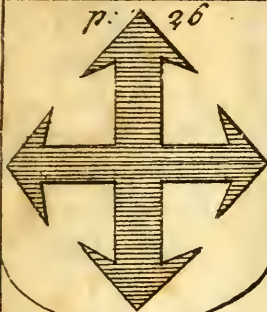
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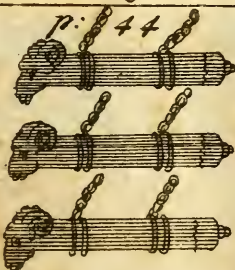


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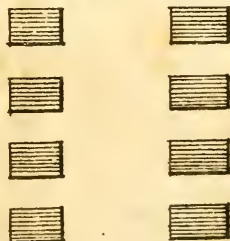
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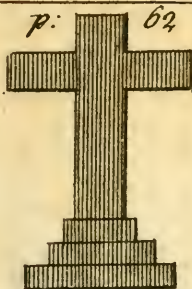


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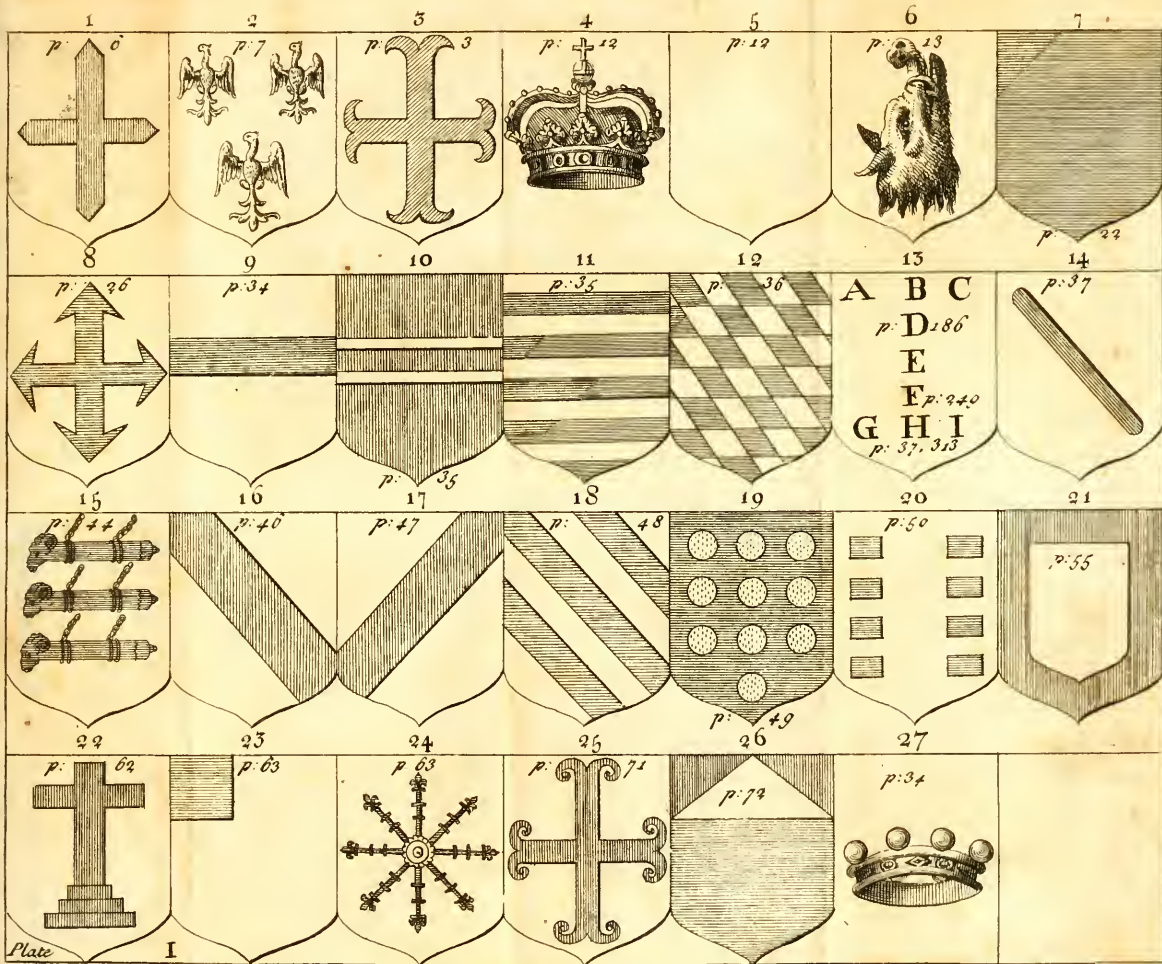
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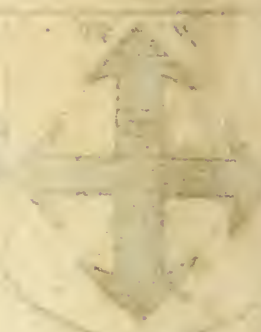
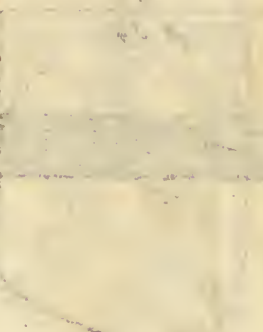
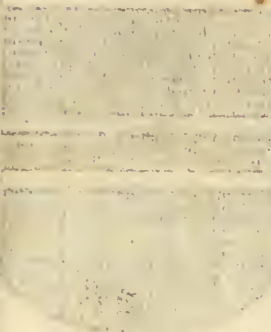


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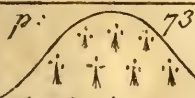
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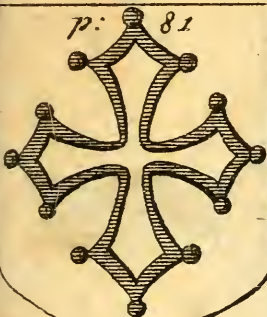
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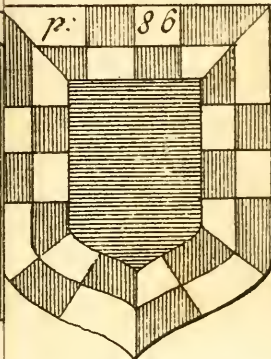
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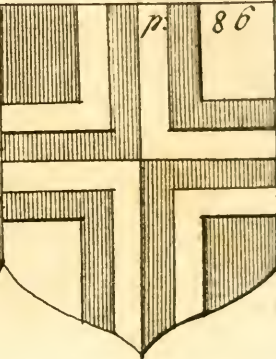
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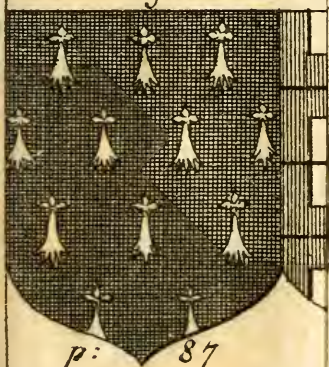
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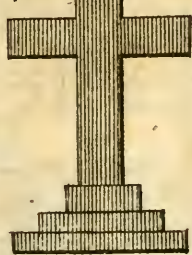


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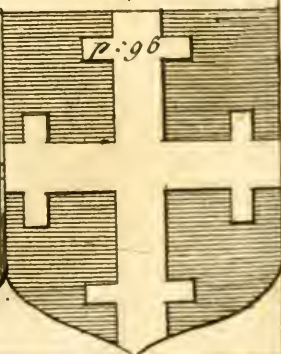
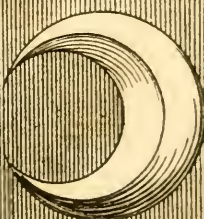
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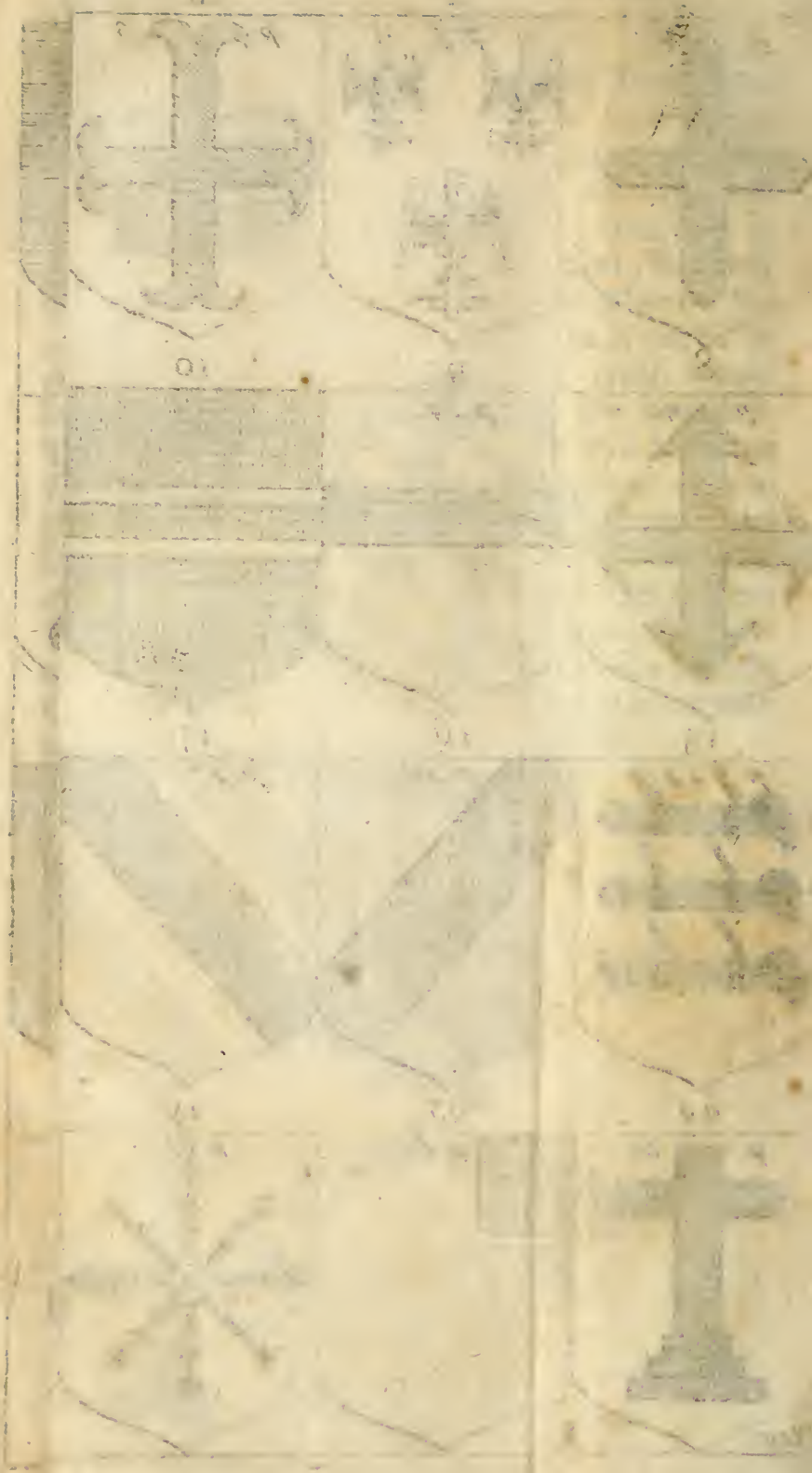


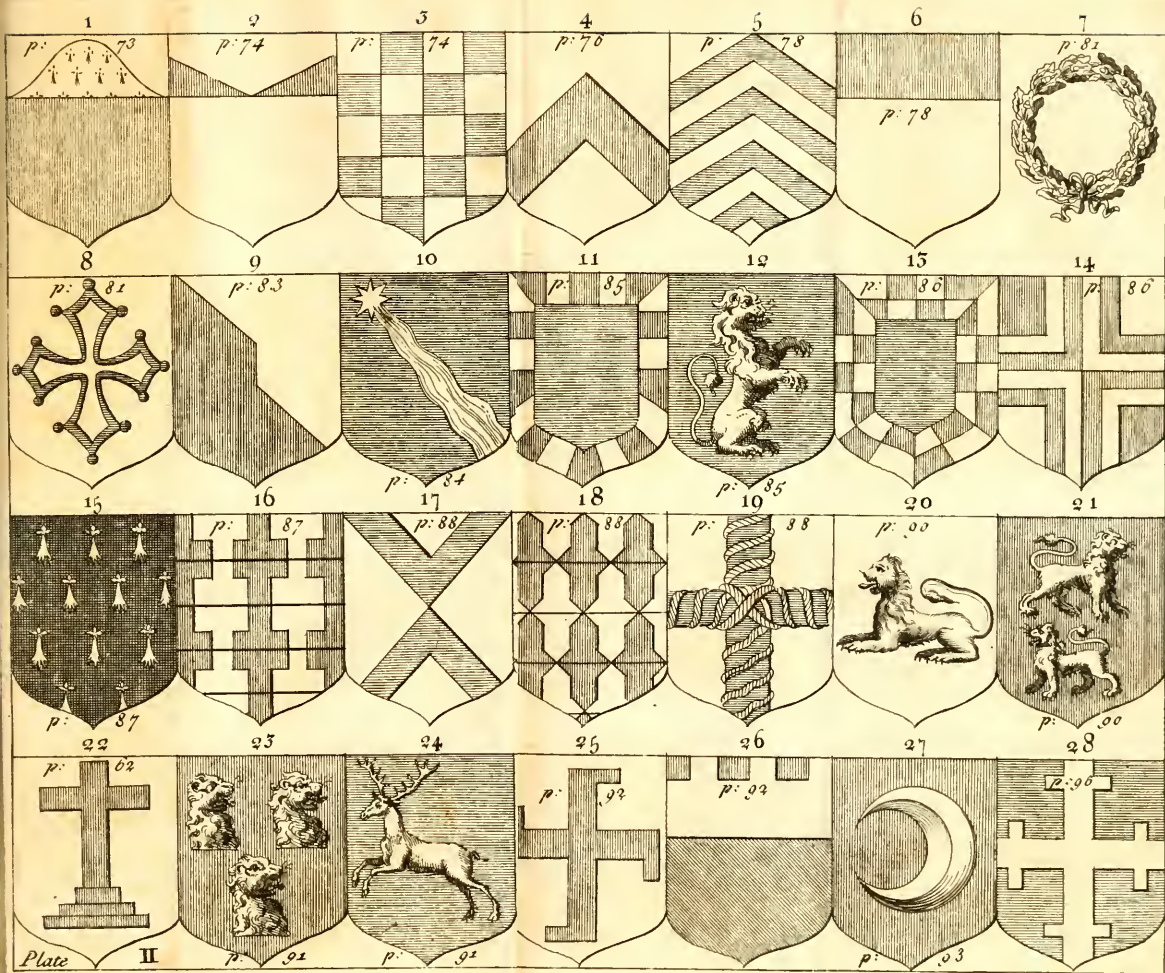
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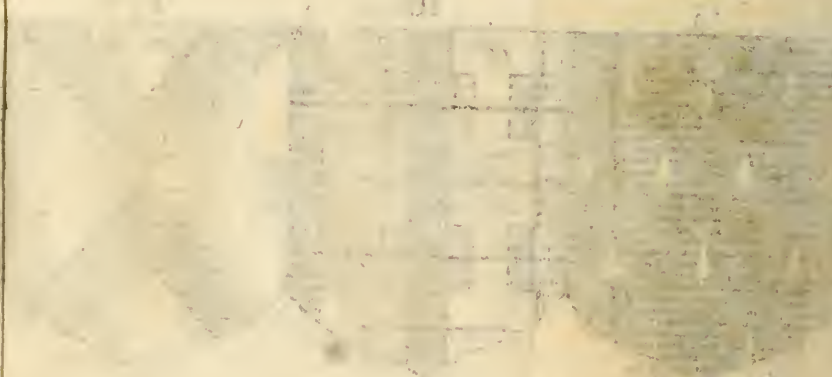
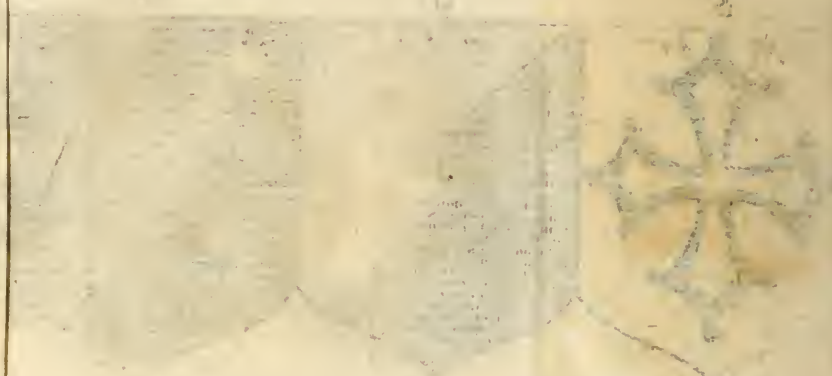
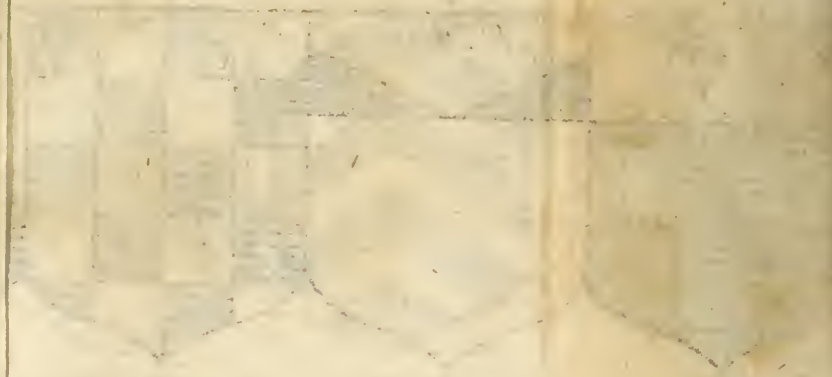


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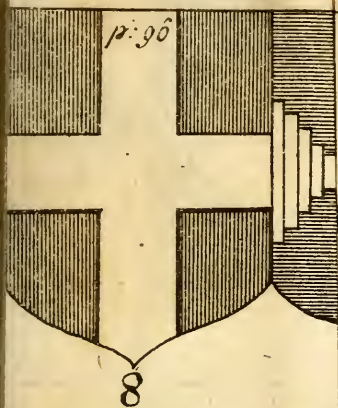
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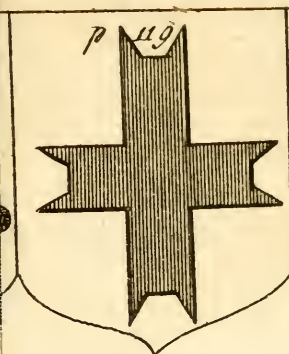




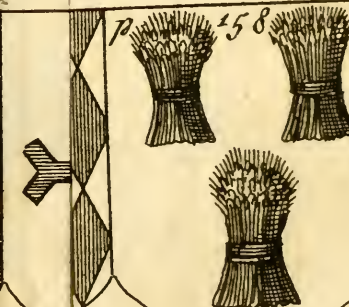
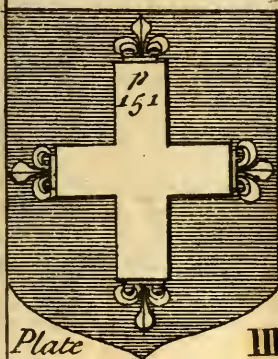
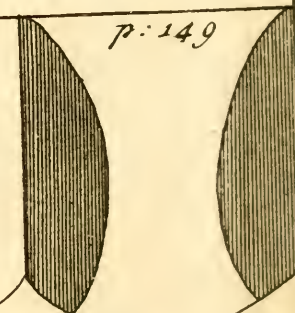
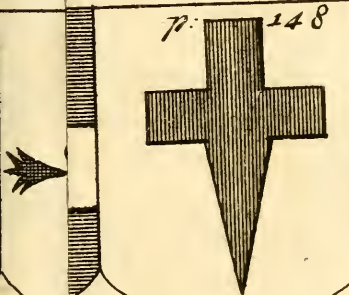
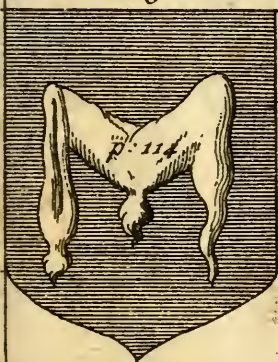
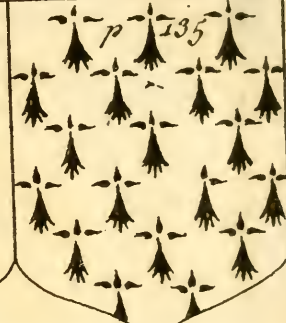
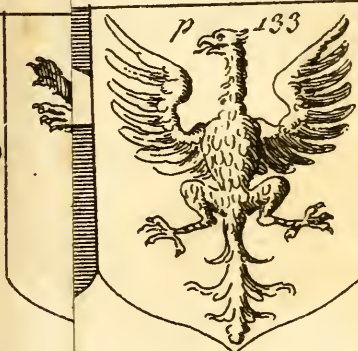
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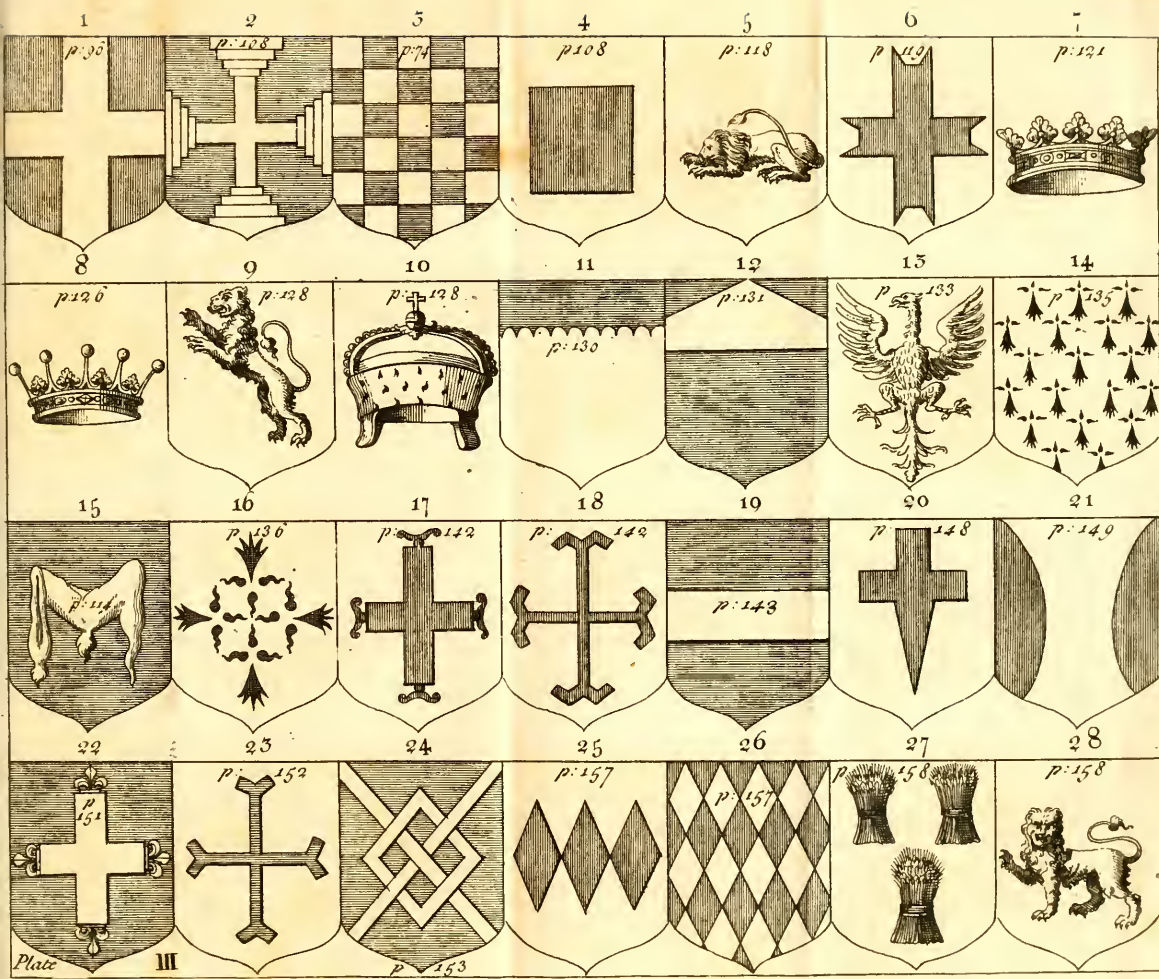
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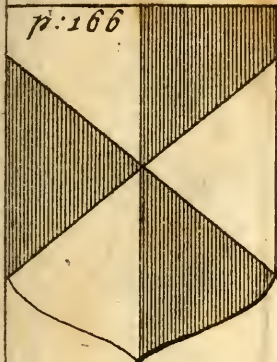






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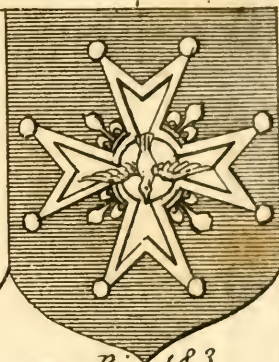
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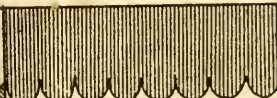
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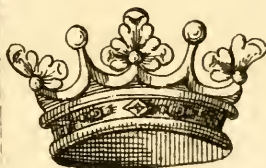
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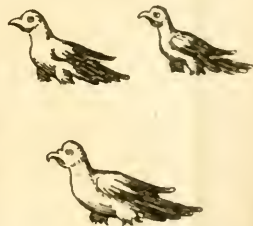
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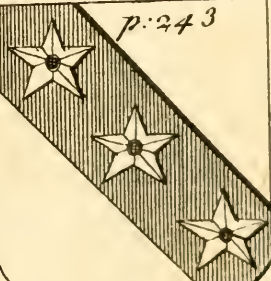
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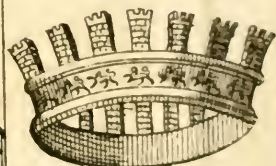


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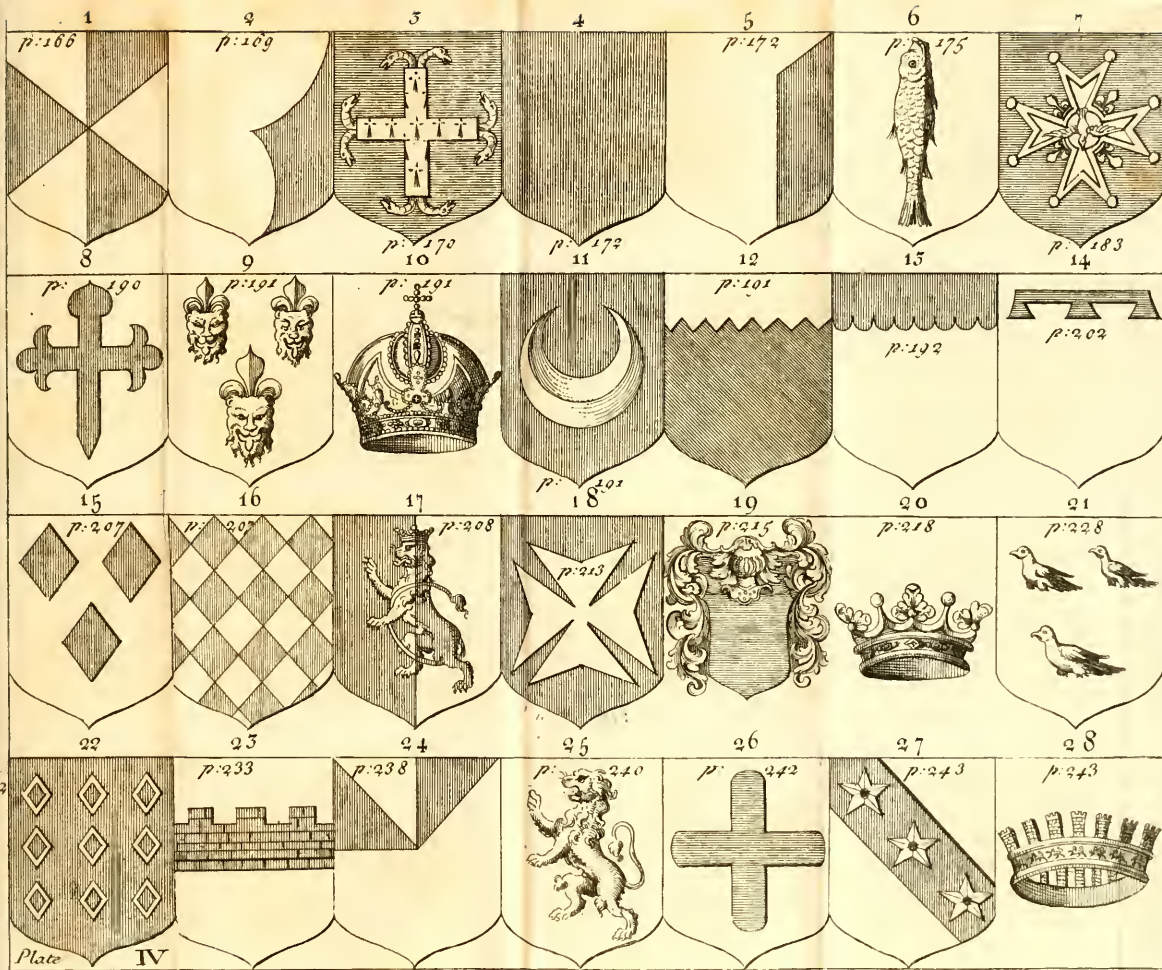
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Plate

IV





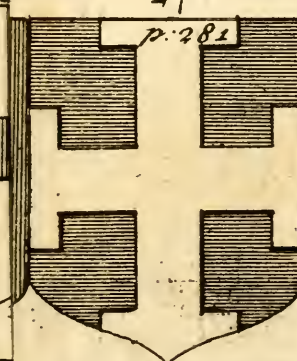
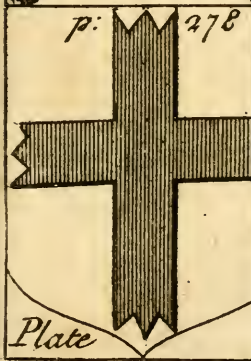
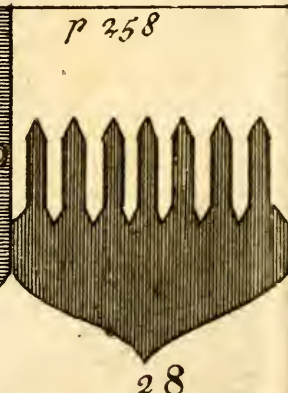
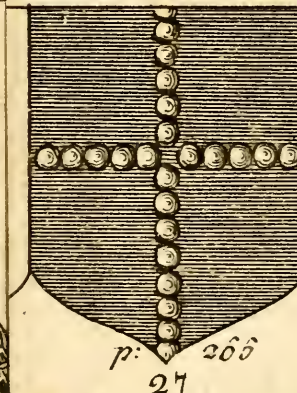
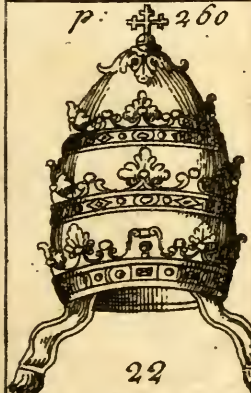
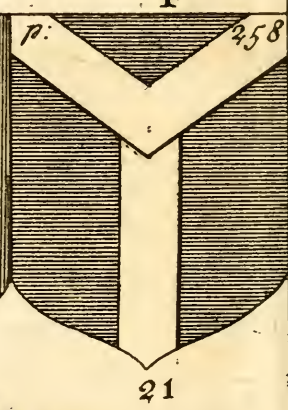
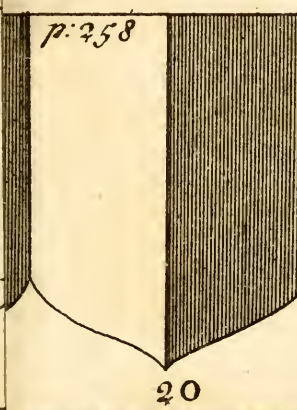
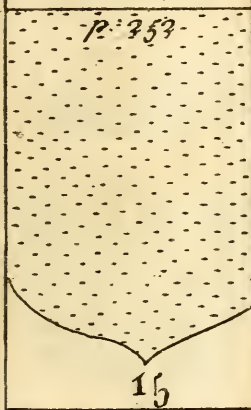
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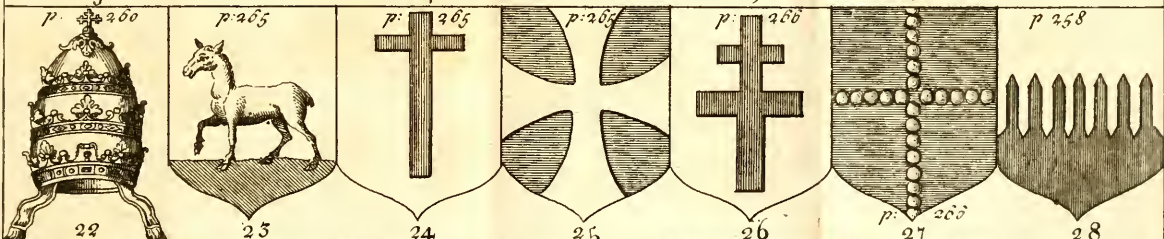
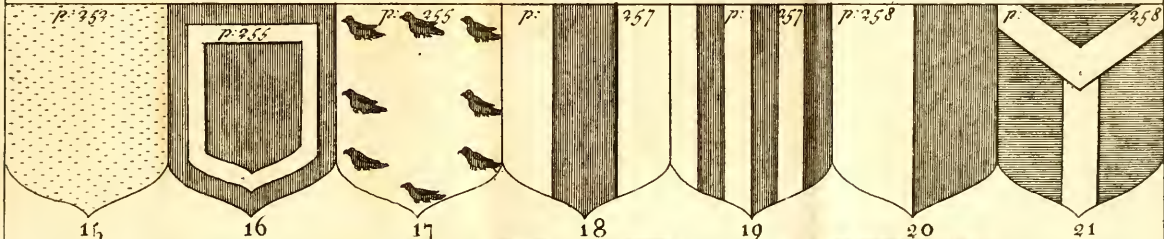
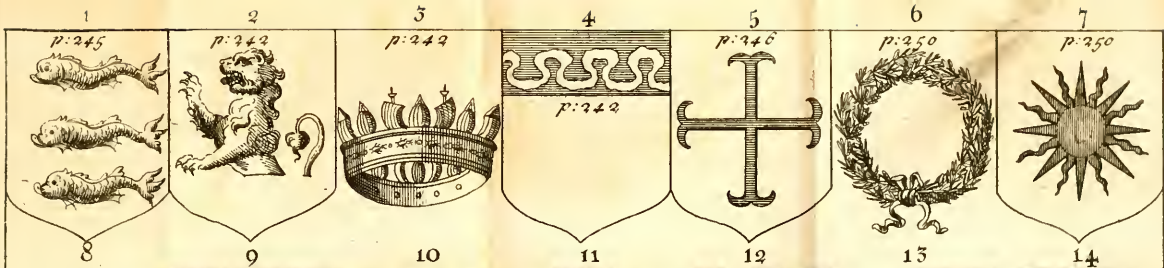
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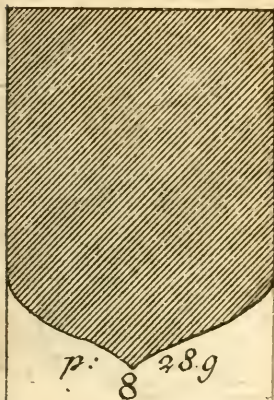




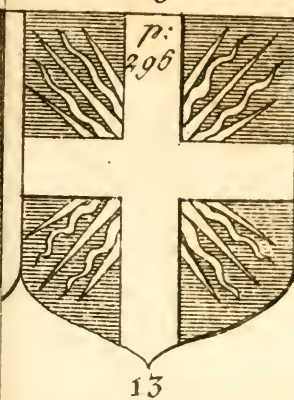




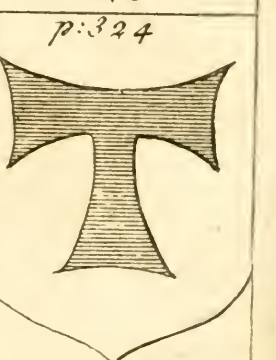
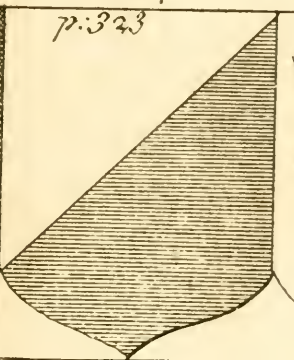
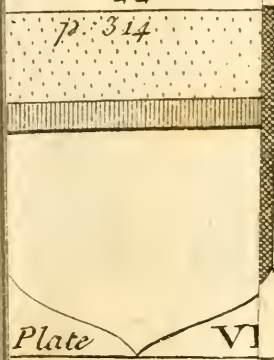
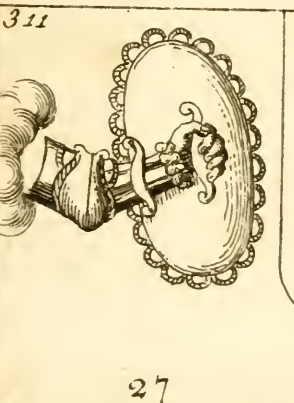
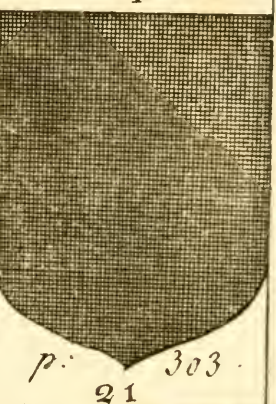
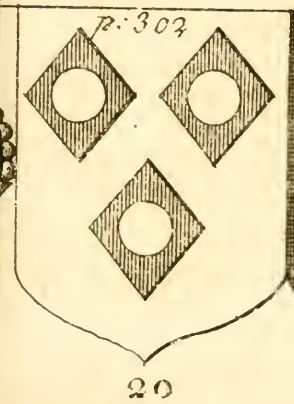
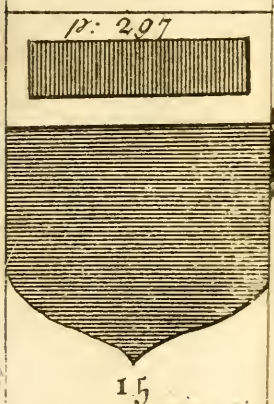
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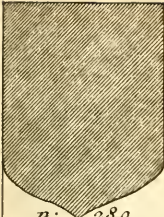
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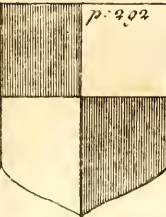
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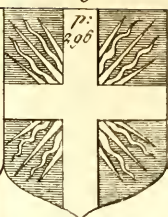
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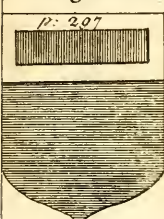
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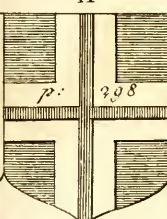
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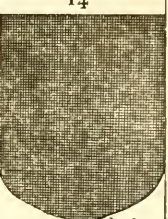
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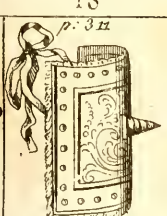
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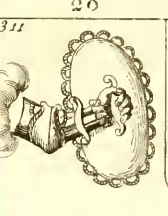
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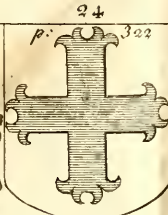
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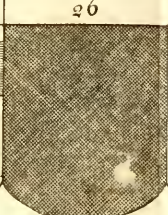
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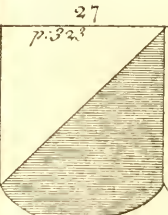
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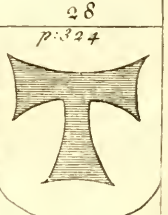
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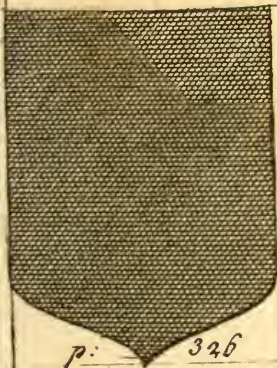
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Plate

VI



1 -

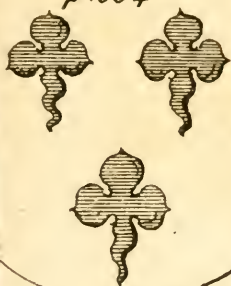


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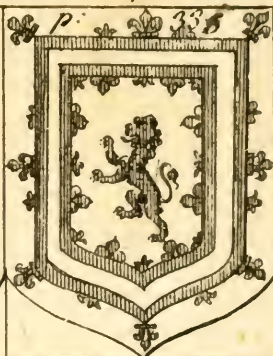
6

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7



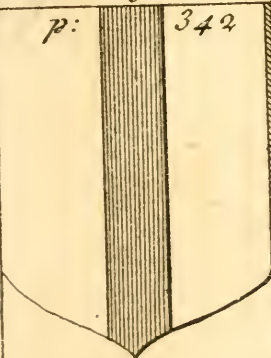
14

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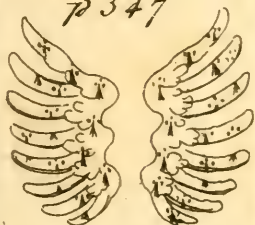
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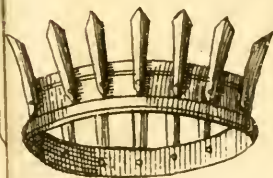


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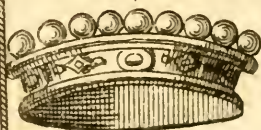


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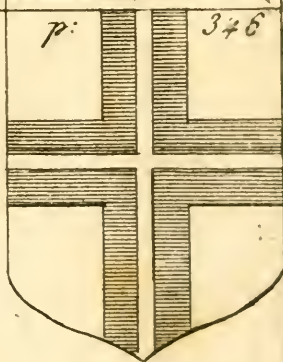


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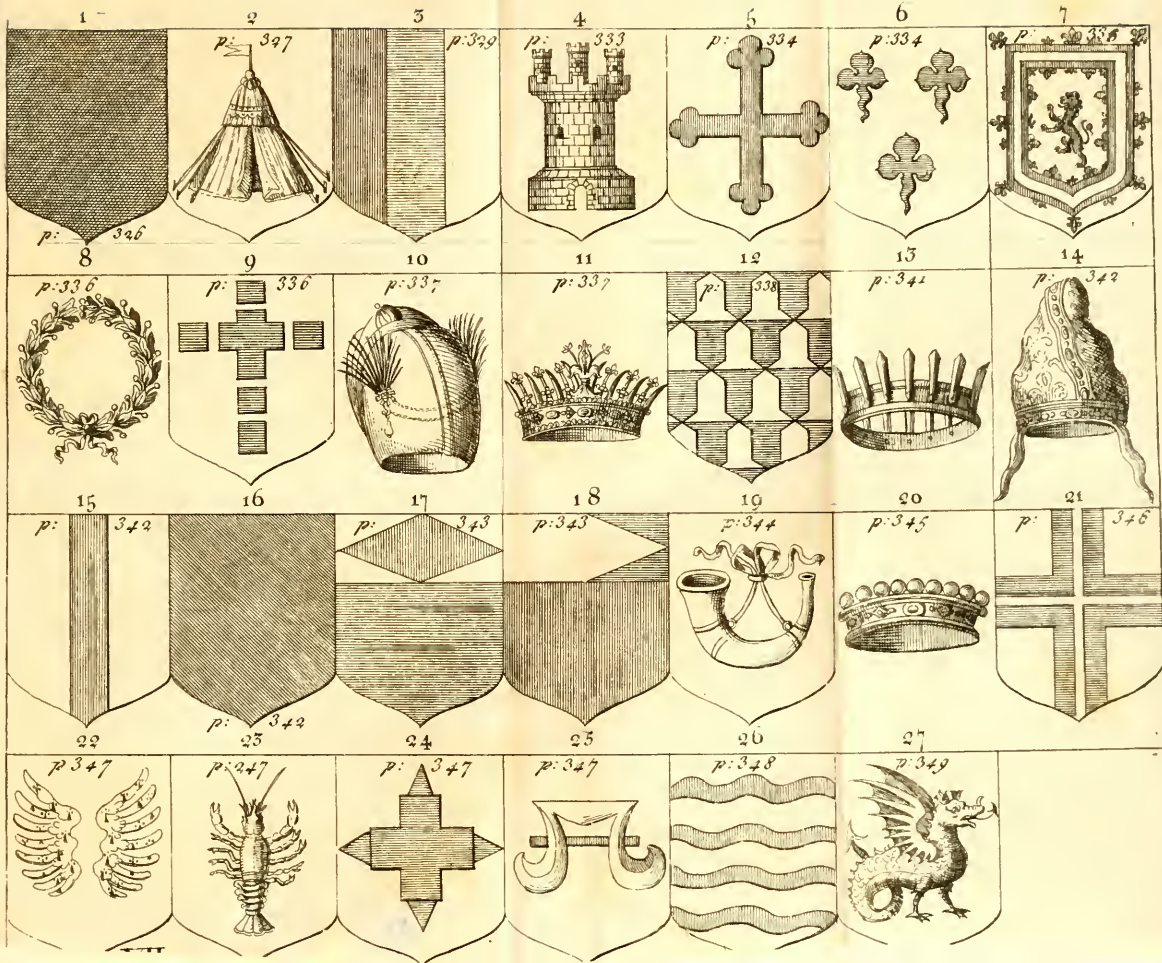


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